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THE HISTORY
OF THE
FREEWILL BAPTISTS,

For Half a Century,

WITH AN INTRODUCTORY CHAPTER.

BY REV. I. D. STEWART.

VOLUME I.

FROM THE YEAR 1780 TO 1830.

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P R E F A C E .

HISTORY is replete with instruction, and suggestive of duty. It takes the experience of others and offers it to ourselves, admonishing us to shun their faults and copy their virtues. It may be said to extend our days, as well as our experience, by carrying us back into the past, where we seem to live with the men of other years, to participate in their labors, sympathize with their feelings, and share in their weal or woe. No person can read a faithful history without advantage, if he desire it.

A history of the Freewill Baptists has long been in contemplation. Rev. John Buzzell published a brief account of their rise and progress for thirty years, in his Religious Magazine in 1811 and 1812. In 1828, at the request of two Yearly Meetings, the General Conference made arrangements for a history of the denomination, and appointed an editor ; but nothing more was done. In 1839, Rev. Hosea Quinby commenced a series of historical articles in the Quarterly Magazine, but that work was soon suspended. In 1853, the Printing Establishment appointed a committee to collect materials for a history, and after five years' effort, the collection, consisting of books, records, papers, and reports from ministers, churches, Quarterly and Yearly Meetings, was placed in the

hands of REV. I. D. STEWART, to prepare the work for publication.

To sit in calm judgment on the acts of such godly men as were the fathers of the denomination—to discard prejudice, and do justice in all cases, is no easy task. Macaulay says, “No history can present us with the whole truth, but those are the best histories which exhibit such parts of the truth as most nearly produce the effect of the whole. He who is deficient in the art of selection, may, by showing nothing but the truth, produce all the effects of the grossest falsehoods. History has its foreground and its background; and it is principally in the management of its perspective that one artist differs from another. Some events must be represented on a large scale, others diminished, and a great majority will be lost in the dimness of the horizon.” The writer endeavored to keep these suggestions of the eminent historian in mind, and profit by them. His first and great desire has been, to be faithful to truth. Facts have not been withheld because they involved acts, or principles of action, now disapproved. Neither have acts or declarations been stated and there left, without allusion to the modifying circumstances that attended them. The object has been to present those men and their work, not as they would appear in our day, but as they truly were in their own day. The author has endeavored to trace actions back to motives, and results to causes. Especially has he studied to understand and reveal the *inner life*, that directed and characterized the outward act. It is interesting to know the facts pertaining to the outward life of the fathers; the time, place, form, and manner of their worship, and the rise, progress, and decline of the cause. But

he who would see the power and glory of their day repeated in ours, will be far more interested in having opened to his understanding their inward life—the secret of their power and success ; in short, *how* such men accomplished such results. The difficulty of wisely discerning and clearly unfolding the spiritual life of a people, can be realized only by those who have set themselves down to the task. It is hoped, however, that the reader will here find the clue to their esoteric as well as exoteric life.

The arrangement of a suitable *plan* was a difficulty not easily surmounted. No other history presented one that seemed adapted to the work in contemplation ; and the one finally adopted is thought to combine the greatest number of advantages, with the fewest disadvantages. It is original in several respects, and the three divisions of the subject-matter into introduction, local incidents, and general developments, characterize the several Introductory, State, and Decade chapters.

After the most unwearied efforts to present the public with a history of the Freewill Baptists that shall be, so far as this volume goes, complete, truthful, and satisfactory, the author is keenly sensible that errors may be found on its pages. Nothing less could be expected, in view of the many merely allusive and fragmentary statements that have been furnished him ; and a still more unfortunate fact, that not a few of them, coming from different individuals, are even contradictory. And many who have anxiously waited for the book, will doubtless lay it aside after a hasty perusal, dissatisfied with the *omission* of personal incidents of great interest to them, or with the brief manner in which they have been stated.

The only apology to such friends is, all things considered, the author has done the best he could.

Personal interviews and continued correspondence have been held with clergymen in various parts of the connection, and many have been the facts and suggestions thus obtained. Great is the obligation due these men, especially to Rev. Silas Curtis, chairman of the Committee for gathering the materials here embodied. The following works have been freely consulted, and have been the principal sources of information: The Religious Magazine, Religious Informer, Freewill Baptist Magazine, Quarterly Magazine, and Register; The Herald of Gospel Liberty, Morning Star, and Repository; The Lives of Randall, Stinchfield, Colby, Thornton, Marks, Bowles, Phinney, and Elias Smith; The Records of Yearly Meetings, Quarterly Meetings, and churches; and the reports from 23 Yearly Meetings, 104 Quarterly Meetings, 650 churches, and 700 ministers.

NEW HAMPTON, N. H., 1861.

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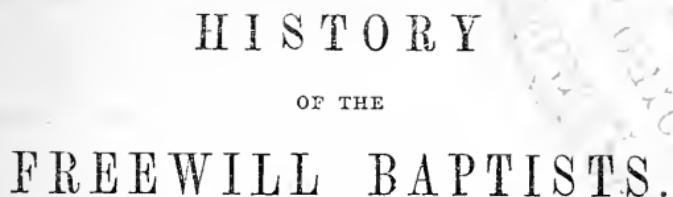
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HISTORY OF THE FREEWILL BAPTISTS.

CHAPTER I.

INTRODUCTION.

SECTION I.

THE REQUIRED MISSION OF THE FREEWILL BAPTISTS.

Remarks—New England Intolerant—The Ministry Unsanctified—Religious Ceremon—Doctrines Ultra-Calvinistic—State of Religion Deplorable—A Change Demanded.

THE student of history is not satisfied with the mere record of events. He would know the originating causes and modifying circumstances; how the secret springs of action were touched, and the events produced. Authors have not felt themselves at liberty to disregard this desire, but in history, whether civil or ecclesiastical, their first effort is to prepare the way for a correct understanding of the subject itself.

So the history of the Freewill Baptists cannot properly begin with the church at New Durham, or the life of Randall. The inquiring mind will ask, why was another denomination sprung into existence, when the Christian world was already distracted with opposing sects? To answer

this question satisfactorily, we must go back to the days of our denominational fathers, and live with them amid scenes of temporal want, spiritual dearth, and fiery trials. We must also familiarize ourselves with the spirit and practice of existing churches, in order to understand why there could be no more fraternization with them. It will be necessary to go still further back, and consider a variety of causes that had been long operating upon the public mind, preparing it to demand a change in the prevailing religion of the day. Without more or less knowledge in these respects, the full mission of the Freewill Baptists cannot be understood, or their principles and labors properly appreciated.

Could the past controversies among Christians be forgotten, and justice have her due, no man of peace would be disposed to lift from such scenes the obscuring veil which time is weaving. But, in a work like this, justice to the honored dead, and the cause in which their lives were spent, requires a true statement of facts. In making such a statement, we utterly disclaim any want of kindness, or Christian sympathy, towards those denominations from which our fathers felt themselves repelled. And it is just to make this admission, that if the softened doctrines, tolerant spirit, and approved piety, they manifest in our day, had characterized them in our fathers' day, the demand for the Freewill Baptist denomination would have been far less imperative.

Intolerance. The early settlers of New England were Puritans of the purest class. We may smile at their austerity and grieve over their exclusiveness; but, after all, they were "the men for the times." And had they only modified their institutions so as to have met the changing circumstances of the times succeeding, their praise would have been more complete "throughout all the churches." But it was their misfortune to live in an age when religious toleration was everywhere denied; when the power of truth to work out her own triumphs was everywhere distrusted.

In exiling themselves on our uninviting shores, they never intended their settlement as an asylum for all.¹ They regarded it as both their right and duty to protect themselves and children from all error. But they fell themselves into two grievous errors:—"The supposed necessity of uniformity in public worship—and The connection of Church and State." The first forbade religious toleration, and the second led to the defence and support of religion by legal means. The Cambridge Platform, adopted in 1648, was an ecclesiastical constitution; and for more than a hundred and fifty years, magistrates were active in executing its requirements.²

Twenty-five years after its adoption, President Oakes, of Harvard College, said, "I look upon toleration as the first-born of all abominations."³

The Plymouth colony was less intolerant than the Massachusetts, but each regarded its members as one family, and the government as a paternity. On this ground they sought to exclude all men of heretical doctrine, and often exercised undue authority upon dissenters from the general faith and practice. Roger Williams was banished for the avowal of his religious convictions. Dunster, the first President of Harvard College, was indicted, tried and fined, for the expression of Anabaptist opinions.⁴ The Quakers were used with still more severity, because it was more daringly provoked.⁵ They would return to the colony after having been banished, and a few were publicly whipped or personally mutilated, and four suffered

¹ Bancroft's History of the United States, Vol. I., p. 463.

² This Platform was "agreed upon by the Elders and Messengers of the Churches and General Court in 1648."—Neal's History of N. E. Chap. XVII., contains eleven Sections on "The Power of the Civil Magistrate in Ecclesiastical Matters," and says, "Heresy, vending corrupt and pernicious opinions which destroy the foundation, open contempt of the word preached, and the like, are to be restrained and punished by them."

³ Belknap's His. of N. H.

⁴ Pierce's His. of Harvard University.

⁵ Grahame's Colonial His. of the U. S.

death on the gallows.⁶ Men who publicly called in question the authority of magistrates in things of religion, who opposed infant sprinkling, or petitioned for civil and religious privileges, were either fined, imprisoned, or banished.⁷

These acts of cruelty were suppressed by an order from the crown in 1661,⁸ but the *spirit* of them long survived. For a century and a half afterwards, this same desire for rigid conformity was often manifest. Ministers, legally settled in every town, claimed entire jurisdiction in all matters pertaining to religion. All dissenters from the "standing order" [Congregationalists] were regarded as intruders, whose heresy in doctrine and innovation in practice must be suppressed.

Religious intolerance was one of the great evils of the age, and Calvinistic Baptists were doing a good work towards its correction. But men were wanted, whose *free* doctrines and liberal spirit would practically set the great love of God and the free principles of the gospel in vivid contrast with the narrow policy of sectarian men. This was confessed by some, and even those who now deny that a mission of free people was required for the early completion of this work, will admit that our present privileges must be ascribed, in no small degree, to the zealous efforts of Freewill Baptists.

Ministry. The first ministers of New England were not only pious men—"mighty and abundant in prayer"—but they were learned men, and with them was found most of the colonial literature. A classical education was considered of such importance, that candidates for ordination were examined in the "three learned languages,"⁹ and

⁶ Bancroft.

⁷ Hildreth's His. of the U. S.

⁸ Williamson's His. of Maine, Vol. II., p. 277.

⁹ Early in the last century a Convention of ministers assembled in Boston and published proposals for the "Trial" of candidates for the ministry. One of the rules was this:—"He shall be *tried* how far he is acquainted with the *three learned languages*, [Latin, Greek and Hebrew] and with the *Sciences* commonly taught in the *Academical Education*." —Mather's *Ratio Disciplina*.

some were rejected because of their inability to meet the required test.¹⁰ The old records both of churches and towns abound in votes to employ a “*learned*” minister,¹¹ and only such were considered as qualified to preach the gospel.¹²

So much reliance was placed upon education that some, having this qualification, were inducted into the sacred office, though destitute of experimental piety. A Congregationalist clergyman, in speaking of one whose ministry of fifty years’ continuance began in 1760, says, “At a period when so many in the sacred office in New England were evidently unconverted, and consequently Arminian, Mr. F—— steadfastly adhered to the ‘faith once delivered to the saints.’”¹³ George Whitefield, while travelling in New England, made this record in his journal:—“The reason why congregations have been so dead, is because they have *dead* men preaching to them. * * * It is true, indeed, God may convert people by the devil, if he pleases, and so he may by *unconverted* ministers; but I believe he seldom makes use of either of them for this purpose.” On his third visit to New England, twenty clergymen in the vicinity of Boston, acknowledged that they were unconverted ministers till he came among them.¹⁴

¹⁰ Hildreth, Vol. I., p. 382.

¹¹ New Hampshire Churches, [A Congregational work.]

¹² By a statute in 1760, an assessment for the support of a minister was not legal “unless he be educated at some university, college, or public academy, where the *learned languages*, the arts and sciences were taught; or had received a degree from some public seminary; or could show testimonials from a *majority* of the settled ministers in the county where he proposed to settle, that he had sufficient learning to qualify him for the work of the ministry.”—Williamson’s *His. of Maine*.

¹³ N. H. Churches, p. 232. The Centennial Address before the Mendon Association of Congregationalists in Mass., in 1851, alludes to the “half-way covenant,” and says, “No prudential reasons could arrest the evils of this radical innovation upon the constitution of our churches, not the least of which evils was the introduction of unconverted men into the ministry. *This woful fact was even justified.*”

¹⁴ Stevens’ *His. of Methodism*, Vol. I., p. 478.

The salary, learning and commanding influence of the ministry, induced many to look in that direction as the surest road to fame and affluence. "For many years after the first settlement of the country," says Trumbull, "they were consulted by the legislature in all affairs of importance, civil and religious." They were not only pastors of the church, but ministers of the town, legally settled and sustained. The consequence was, a strong tendency to conform to a worldly policy. To meet and correct this evil, was another part of the Freewill Baptist mission; and never did men insist more determinedly on any point, than has the denomination on the unquestioned piety and high spiritual attainments of its ministry. Other qualifications might be wanting, but this, *never*.

Coercion. The distinction between civil and ecclesiastical authority in New England, was formerly less marked than at the present day. The principles of religion then had a controlling influence in all the affairs of life, especially those of the government. The error of the Puritans did not consist in their carrying religious principles into political action, but in their reliance upon political and civil action for the support of religion. Human nature is prone to extremes, and never did Christian men push their principles to greater extremities in this respect, than did the "Pilgrim Fathers."

In 1633 an order was passed that "none but members of churches should be admitted as freemen."¹⁵ Thirty years afterwards this law was so far modified that all freeholders, twenty-four years of age, might have the right of suffrage, though not members of the church, provided the minister of their town would certify that they were "orthodox in their principles," and "not vicious in their lives."¹⁶ This law was not without its conciliatory influence, but it produced no substantial change in the elective franchise, as none but the well affected could obtain the required certificate.

¹⁵ Belknap's His. of New Hampshire.

¹⁶ Hildreth's His. of U. S.

When the New Hampshire colonies united with Massachusetts in 1641, their freemen and deputies to the General Court were not required to be church members. This step in liberality alarmed many, who denounced it as the entering wedge of impiety, that would surely open the way to atheism.

The Puritans justly regarded the preached gospel as a public good, and that every person was at least indirectly benefited thereby. But it was their error to rest the *support* of the gospel on the same basis with that of the civil government, and compel every citizen to share in the expense. The Cambridge Platform declares (Chap. XI.), “That not only members of churches, but all who are taught in the word, are to contribute unto him that teacheth in all good things; and that the magistrate is to see that the ministry be duly provided for.” The settlement and support of the ministry was left no longer to the zeal of the churches, but laws were soon passed *requiring* every town to support a minister, the burden to be laid “upon the whole society jointly, whether in church order or not.”¹⁷

The common mode of settling a minister was for the church to give him a call, and then the town, at a legal meeting, would concur in the invitation and vote the required salary. If there was no church to take the incipient steps, the town proceeded in the selection of a candidate. Ministers were often settled in this way for life. Towns not only voted the salary, which was assessed and collected the same as other taxes, but, on *settling* a man, a “*settlement*” was usually voted, much larger in amount than the annual salary, that he might provide himself with

¹⁷ See Hildreth's His. of U. S., Vol. I., p. 393. Also Hutchinson's His. of Mass., I., 376, where he says, “In 1654, County Courts were empowered to assess the inhabitants of the several towns that neglected the support of the Ministry.” In Boston the ministry were supported by free weekly contributions. Williamson's His. of Maine, says, Vol. I., p. 356, “Penal laws were enacted, which required each town to provide means for supporting a pious ministry.”

a home among his people ; and, as Increase Mather says, “ in order to some Subsistence of his family, in Case he dy among them.”

These laws underwent various modifications, but in all their changes the Puritanic principle was triumphant, that every man, as a good citizen, was not only bound in duty to attend meeting, but he *must* support the minister ; voluntarily if he would, from necessity if he would not. About ten years after the rise of the Freewill Baptists, the law was so amended in New Hampshire and some other States, that a person, to be exempt from taxation, was required to be a member of some other than the Congregational denomination, and prove that he regularly attended meeting elsewhere on the Lord’s day. Satisfactory evidence was not always at hand, and taxes were assessed. In default of their payment, the parish collector has been known to enter the dwelling of honest poverty and take “ the pewter platters,”¹⁸ “ table, chairs, and andirons,” and to sell “ at vendue the cow of the poor laborer.”¹⁹ If an appeal was made to a higher tribunal, courts and juries were often tinctured with the spirit of the laws, able counsel was employed at the expense of the town, and the plaintiff was liable to be ruined by a law-suit, and perhaps imprisoned. Nor did this legal support of religion affect individuals only. Towns, when delinquent in the payment of their minister, were sometimes admonished to duty by a suit at law.”²⁰

Men who were thus compelled to build meeting houses they never entered, and to support ministers they never heard, became prejudiced against religion itself. The tide of popular indignation ran high, and near the com-

¹⁸ Hildreth’s His. of U. S., Vol. I., p. 407.

¹⁹ Barstow’s His. of N. H., pp. 422-442.

²⁰ In 1801 the minister in Warner sued the town for the arrearage of his salary, and collected it.—*N. H. Churches.*

In 1815 the minister of Gilmanton commenced an action against the town for his salary arrearages, and to avoid a lawsuit, the town assessed itself \$1,402, to meet his demand.—*History of Gilmanton, N. H.*

mencement of the present century all were exempt from further taxation at their express request; but it was not till our denominational fathers had resisted the compulsory support of religion for *thirty-nine years*, that the “*Toleration Act*” swept from the statute book the last vestige of these obnoxious laws.

This subject has been thus largely discussed, to show that the first Freewill Baptists had occasion and were in duty required to oppose the principle of a “*hireling*” ministry. So pernicious in its effects was the whole system of religious coercion, that they felt themselves compelled for the time, to stand upon the extreme ground of voluntary contributions privately given. We may hear them reproached as opposed to *salaried* ministers, and the effects of that opposition may still be felt in some of our churches, but, before we join with their traducers, let us remember the peculiar circumstances in which they were placed.

Doctrine. Prior to the rise of the Freewill Baptists, the people were faithfully indoctrinated in the tenets of personal, unconditional election and reprobation—the absolute perseverance of the saints,—and the dogma that “God ordains whatsoever comes to pass.” These doctrines were presented in all their naked deformity, and urged over and over again upon those whose power of endurance enabled them to attend upon such ministrations.

Neal’s History of New England says, “The whole body of the New England clergy are Calvinists.” And Mather says, “In two hundred churches, not one is Arminian.”

Baptist ministers were decidedly Calvinistic, and about the year 1770 their cause received a new impulse, particularly in New Hampshire. Revival ministers travelled, preached, baptized, and formed churches. While laboring for the salvation of sinners, they had little occasion to present the frightful skeleton of Calvinism; but they had it with them, and when the religious interest declined or

the truths of a free salvation were taught by others, then the *bare bones* were brought forth. Lest our judgment may be called partial and severe, we will let Benedict, their learned and accredited historian, speak for himself. Having spent a long life in his Baptist researches, he says,²¹ "We must bear in mind that all were set down as Arminians who did not come up to the highest point of Hyper-Calvinism. Our old ministers in this region, half a century since, would have denounced as unsound in the faith, the great mass of our community of the present day, both in Europe and America, Fuller and Hall among the rest." At the close of his impartial history, he discusses several questions of general interest, and among others, "*The Three great Evils among the Baptists.*" The second, as announced in his own words, is, "*Hyper-Calvinism*; or what Robert Hall denominated, 'thick skinned Antinomianism.' This has been the bane of the denomination for about two centuries past." He then speaks (in 1848) of the great change within the last half century; but he seems not to have understood that the mission of the Free-will Baptists had in any degree produced it, or his faithfulness as a historian would have led him to acknowledge the fact.

The doctrine of infant baptism was of almost universal practice in Congregational societies. So essential was it considered, that the very first opportunity was sought for the christening ceremony. In some towns almost the entire population had "*received baptism in infancy, either under the half-way covenant, or by parents in full communion,*"²² so that not one in twenty received baptism, or any substitute therefor, at the time of admission to the church. The Baptists were right on this question, but over against it might be set their *close communion*.

A return to the landmarks of Bible truth was strongly demanded; and, in the doctrine of our fathers, the demand was fully met.

²¹ History of the Baptists, p. 580.

²² N. H. Churches, p. 262.

Impiety. When the proportion of men not pious had greatly increased in the colonies, they became clamorous for privileges in the church, since they were compelled to aid in its support. They asked these privileges for both themselves and their children. "Great debates arose about this time among the New England ministers concerning the right of *grand-children* of church-members, to the sacrament of baptism, whose immediate parents had not entered into the Communion."²³ The General Court called a synod at Boston in 1662, and submitted this question: "Who are the Subjects of Baptism?" The decision "recognized all baptized [sprinkled] persons as members of the church, and their children as entitled to baptism."²⁴ The churches were greatly agitated, and zealously opposed this decision, but most of them finally acquiesced, as none but the regenerated were admitted to the Lord's Supper.

This scheme of receiving into church membership all persons sprinkled in infancy and "not scandalous in life," though not professedly pious, was mainly the result of civil authority, and was called the "half-way covenant." During the eighteenth century large numbers *thus* "owned the covenant," and were received; sometimes hundreds under the ministry of a single man. In many places the distinction between full communionists and "half-way covenanters" was but little regarded, and thus unconverted persons became the acknowledged members of the church."²⁵ Men were urged to unite with the church, though unacquainted with experimental religion.²⁶ Nor can we wonder at this, as in some instances the minister himself was a stranger to grace.

The "half-way covenant," in its practical operation, greatly lowered the standard of piety, loosely held the reigns of discipline, and developed that "liberal" policy

²³ Neal's His. of N. E., p. 331. ²⁴ Encyclopædia of Relig. Knowl.

²⁵ Dr. Increase Mather, in his "Discipline of the Churches of N. E."

²⁶ N. H. Churches, pp. 84, 181, 184.

which ripened into Unitarianism, and in the beginning of the present century divided the body.

After the first and second generations of the Pilgrims had passed away, piety began to decline. Their descendants adhered to the forms of worship with Jewish tenacity, but the pious *spirit* of their fathers was no more. The annual sermons on election day after the first half century abound in remarks like the following:²⁷ “O what a sad metamorphosis hath there of late years passed over us in these churches and plantations! Alas! How is New England in danger this day to be lost even in New England—to be buried in its own ruins.” “Whether we have not in a great measure forgot our errand into the wilderness, is a solemn and serious inquiry.” “Have we not reason to expect that ere long our mourners will go up and down, and say, ‘How is New England fallen! The land that was a land of holiness hath lost her holiness.’” In 1719 Increase Mather said, “There is too much Cause to complain of a Gradual and a Growing *Apostasy* from the *Religious Disposition* that signalized the *first Planters* of the *New English Colonies*. The *Spirit of the world* has too far brought a *Death* upon the *Spirit and Power of Godliness*.”

Revivals were few in number and limited in extent. There was in several places an unusual religious interest in 1735, and in 1740, '41 and '42, it became so general that it has usually been called the “Great Awakening.” George Whitefield was then “ranging” on his first tours through New England. Others caught his spirit, and preaching faithfully, thousands were brought to Christ. But while the Spirit wrought powerfully Satan raged maliciously; and, transforming himself into an angel of light, some were led off in delusion.

Taking advantage of “disorders and imprudences,” heartless professors united with wicked opposers, and pulpits were closed against these “*new-light*” preachers. The

²⁷ Princes’ Christian Histories.

old spirit of Puritan intolerance was again revived, and laws were enacted against their measures.

The spirit of revival soon began to decline ; the “Separates,” who left the churches, soon lost their identity as a class, and a spirit of formal conservatism again rested down upon the churches. This was the state of things when the mantle of Whitefield fell upon Randall. So low was the state of religion at the close of the last century, that the author of “New Hampshire Churches,” says “evangelical Christians were not more than *one to twenty-three* of the whole population.” The Congregationalists counted their members in ten-fold greater numbers than any other denomination. The Baptists had planted themselves permanently in all the colonies ; the Presbyterians, Episcopalians, and Quakers, had each a few churches, but neither of them presented salvation, full and free, on the simple condition of repentance and faith, so as to meet the wants of the masses.

No Methodist had then made his circuit in New England, and other efficient laborers of later date were none of them in the field. Calvinism, in its most unlovely forms, held undisputed sway. The love of God was but faintly seen, gilding with radiance the hopes of man, for it lay obscured behind the dark clouds of unconditional election and reprobation. The all-fulness of Christ was seen in the Bible, but not believed, because the doctrine of election was so explained as to limit the provisions of the gospel to the chosen few. The sinner continued in his sins, and the professor clung to an old hope, because both were taught that nothing could be done, till God, by his irresistible spirit, was pleased to move them to action. Divine wrath was known to rest upon the wicked, but there was no salvation for all ; and if there was, the will of man was not free to choose the way of life, till special motives were presented to him as one of the elect.

Left to a forlorn hope, man sat down in grief over his sad condition, or his thirsty soul drank in the pleasures of

life, only to suffer a more intolerable thirst. But God has never been unmindful of his creatures; and so deliverance came from an unexpected source, and in an eventful period of our country's history. The doubtful issue of the Revolution was then pending, and while the fires of freedom were burning on the altar of almost every heart, there lived in the "hill country" of New Hampshire and Maine, men of clear heads and warm hearts, who declared their belief in the freedom of the *will*, and the fulness of the gospel. "The common people heard" them "gladly," for they had been more oppressed with the doctrines of ultra Calvinism, than by the injustice of British taxation.

There was a providence in the entrance of those godly men into the gospel field. After reading the following pages, it will not be doubted that He who called Abraham and Jeremiah, the twelve disciples and Paul the apostle, called also the fathers of our denomination. Putting his spirit into their hearts, and his word into their mouths, he sent them forth to preach a free and full salvation, unencumbered with the forms of worship or the doctrines of men.

SECTION II.

THE APOSTOLIC TYPE OF THE FREEWILL BAPTIST MISSION.

The Bible—God—Christ—Atonement—Spirit's Aid—Free Will—Perseverance—Ministry—Church—Worship—Baptism—Communion—Historical Traces of the Baptists—Glance at the Doctrine of General Redemption.

The religious wants of New England, as stated in the preceding Section, indicate the nature of the required supply. On a more careful inspection of the subject, it will be found that the Freewill Baptists did not introduce a new religion, they only labored to re-construct the apos-

tolic platform ; and, standing upon it, their success was the apostolic spirit revived. This will be seen of them as a body, in the running statement of their doctrinal positions, which here follows.

They believed the Bible “ is given by inspiration of God,” and is our only rule of faith and practice.

They believed in God, as Father, Son, and Holy Spirit ; of infinite attributes and righteous providences.

They could say, “ Christ is all, and in all, to us.” He was the Author of their salvation, and their all-prevailing name with God. He was in them “ the hope of glory,” and they in him could “ do all things” required. They trusted in him themselves, and commended him to others, as an all-sufficient Saviour.

Since it had pleased the Father that Jesus “ should taste death for every man,” and since he “ gave himself a ransom for all,” they had no hesitancy in saying, “ he is the propitiation for our sins ; and not for ours only, but also for the sins of the *whole world*.” Like the apostles, they believed in a general atonement.

They believed in the Holy Spirit as a “ guide into all truth,” a help under all “ infirmities,” and an everlasting comfort to the soul. Their own strength was weakness, their wisdom, folly, and their “ righteousness as filthy rags.” But when Divinely impressed with a sense of duty, and “ endowed with power from on high,” they “ conferred not with flesh and blood.” Their belief in the *necessity* of the Spirit’s aid, has seldom been equalled.

They believed in the foreknowledge of God, but denied that it necessitated the acts of man. Both the invitations and threatenings of the gospel, its warnings and admonitions, imply free moral agency ; and they impressed upon dying sinners the words of our Saviour : “ Ye will not come unto me that ye might have life.” Such are the motives to piety and the freedom of choice, that the persistent sinner was assured that he would stand self-condemned, eternally reiterating the sentence, “ Thou hast

destroyed thyself." So important was their estimate of this sentiment—*freewill*—that it was reproachfully forced upon them as a part of their denominational name.

Because persons had been "once enlightened," and "made partakers of the Holy Ghost," their final salvation was not regarded as certain; but the caution to them was, "Let him that thinketh he standeth, take heed lest he fall." The fathers could give only this assurance: "He that endureth to the end shall be saved." Hence, "the perseverance of the saints," as an article of faith, like the salvation of sinners, was conditional.

A divine call to the ministry, was regarded as no less essential than in the days of the apostles. That "no man taketh this honor unto himself, but he that is called of God, as was Aaron." And they would lay hands on no man till convinced that "the Holy Ghost said, Separate me" this candidate for the ministry.

They taught that "the workman is worthy of his meat," and said, "Let him that is taught in the word, communicate unto him that teacheth in all good things." But this support must be voluntary. They gloried in saying, "Thy benefit should not be as it were of necessity, but willingly." They made no charge for their services, but said, "Freely ye have received, freely give."

The church was regarded as a divine institution; and, prior to membership, each one "must be born again." Discipline was faithfully administered, that Christ might abide in the body, and "purify unto himself a peculiar people, zealous of good works." They believed that there was growth in grace, and progress in Christian experience.

In worship, little reliance was placed on the outward form, but everything depended on the spirit within. Theirs was *heart* worship; and its manifestations were sometimes liable to criticism. They recognized God as a spirit, and true worshippers to be such only as "worship him in spirit and in truth." They could say, "The Spirit itself bear-

eth witness with our spirit, that we are the children of God." And without this witness there was no rest to their souls.

Repentance, faith, baptism, church membership, and communion, was the order of obedience.

The conditional assurance of Philip to the eunuch, was made to all applicants for baptism : " If thou believest with all thy heart, thou mayest." And they could not think themselves the obedient followers of Christ, unless they were "*buried with him in baptism.*"

The communion of saints was the communion of the fathers. The observance of this ordinance in remembrance of Christ, was so fraught with his presence, that it was not in their hearts, neither was it in accordance with the spirit of the gospel, to restrict any child of God, even by inference, from coming to the Lord's table. The Christ-like sentiment of the heart, as well as the kind invitation from the mouth, was, to every one who could discern "the Lord's body," "*Come with us.*"

Thus did the early Freewill Baptists cut loose from the traditions of the church, the doctrines of men, and the time-serving policy of the age ; and, planting themselves on the word of God, they believed what it taught, and practiced what it required. In so doing they were prepared to meet the demands of the times ; and great was the blessing of their labors in the conversion of sinners, the revival of spiritual worship, and the restoration of primitive Christianity.

Historical Traces of the Baptists are found from the days of Christ, along the earlier pathway of Christians, through the Dark Ages, and down to modern times. Mosheim¹ and Neander,² the two most eminent historians of the church, both affirm that in the first century baptism was administered by immersion.

The heresy of baptismal regeneration led to the baptism

¹ Vol. I., page 87.

² Vol. I., p. 310.

of infants, and to sprinkling as a more convenient mode. The first historical allusion to this subject, is the opposition of Tertullian, near the close of the second century.

But soon after his day, the march of error was irresistible ; and, with other innovations, that changed the apostolic church into a papal hierarchy, sprinkling became the established mode.

Opposition, however, was made in every age, by persons noted for their learning, position or piety ; and by large and influential bodies of dissenters. The Novatians, scattered over the Roman empire from the third to the sixth century, and the Donatists, who flourished in Africa about the same time, were generally orthodox on the subject of baptism.³ The Greek church has ever practised immersion ; and the Paulicians, a numerous sect of Greek dissenters in the East, commencing in the seventh century, and called by Milner, "The Restorers of the New Testament order of things," restricted baptism to believers.

That pious and persecuted people, known as the Waldenses and Albigenses, from the twelfth century onward, practised believers' baptism in the apostolic manner. The Anabaptists of Germany had their origin anterior to the Reformation, and, though erroneous in some respects, their views of baptism were Scriptural. Traces of the Baptists are found in England, at intervals from the sixth century to the death of Wickliffe. From that time onward, their continued existence is a historical fact.

The first Baptist church in America was organized at Providence by Roger Williams in 1639. At the commencement of the next century the number of churches was sixteen, and before its close they amounted to a thousand.

A Glance, Historically, at the Doctrine of General Redemption, discovers no controversy on the subject till the fifth century. Pelagius, a man of piety and great erudi-

tion, then defended it by arguments that Augustine regarded as unscriptural ; and thus the Pelagian controversy commenced. Both parties took extreme ground, and, finally, a medium position was more generally adopted, which recognized predestination as conditional. In the sixteenth century John Calvin of Geneva, a theologian of great power, revived the doctrines of Augustine ; and he, in turn, was opposed by James Arminius of Holland, who was equal to the task. From that day to this, the Christian world has been divided between Calvinism and Arminianism.

Benedict, in his history of the Baptists, says, "It is evident that the Dutch and German Baptists have, generally speaking, been of an Arminian cast." He also says that in England they have "long been divided in their views on the atonement, whether it is *general* or *particular*." The first controversy on predestination among the English reformers, was in queen Mary's reign, when those who believed in the freedom of the will were called "*freewillers*."⁴ At the time Massachusetts was settled, about one-fourth of the English clergy were Arminians.

In speaking of Roger Williams' church, Benedict makes this honorable admission : "In my opinion it is fair to admit that this body in early times, and for a long course of years afterwards, had it been in England, would have come under the *General* head."

The same was true of the first Baptist church in New York city. He gives a list of fifty-eight churches formed prior to 1750, and in a note says, "A considerable number of these old churches were of the General Baptist order."

It is thus seen that the position of the Freewill Baptists is not only scripturally sustained, but historically endorsed.

⁴ Neal's History of the Puritans, Vol. I., p. 65.

SECTION III.

RANDALL AND HIS FIRST CO-LABORERS.

Nativity—Childhood—Apprenticeship—Conversion—A Congregationalist—Leaves the Church—A Baptist—Duty to Preach—Persecution—Settles at New Durham—Disowned by the Calvinists—Ordination—Descriptive Remarks—Lord—Lock—Shepherd—Tingley—Weeks—Hibbard.

At the entrance of Portsmouth harbor is a rough but fertile island of about five hundred acres. It is three miles distant from the city, and is now connected with the mainland by a substantial bridge. Here was commenced one of the first settlements in New Hampshire ; and, with a population that never exceeded a thousand, it early became an incorporated township by the name of New Castle. On this island lived Capt. Benjamin Randall. He laid no claims to a noble ancestry, and yet, being an honest man, he was one of Nature's noblemen. His wife was connected with families of influence, and was herself a strong minded and pious woman.

BENJAMIN, their first son and future glory of the family, was born February 7, 1749. Like Samuel, he seems to have been “lent to the Lord” in his infancy ; and in early childhood he was the subject of strong religious impressions. His early training and religious convictions directed his youthful mind to the great work that characterized his riper years. At the age of nine he accompanied his father to sea ; and, when not at school, this was his employment till eighteen. But the profanity, recklessness, and entire want of Christian privileges in a sea-faring life, were so repulsive to his high sense of propriety and religion, that he was then placed, at his own request, as an apprentice with a sail-maker in Portsmouth. At this time Portsmouth was much the largest town in the state, and a

place of considerable business. The advantages of a residence here till he was twenty-one, were many, and no one sought more earnestly to profit by them. He never neglected his seasons of fasting and prayer, or the Sabbath-day worship of God, whatever were the influences around him. He sometimes allowed himself to engage in dancing and similar recreations ; nor did he often feel condemned in this, so long as he had before him the example of church members, and could fall back upon his own carefully observed forms of devotion.

There were times, however, when the folly of his life, and the emptiness of his religion, left him no hope amid the overwhelming convictions of a guilty conscience and the reproving spirit. Shame and fear would then keep him from his devotions for a time, but afterwards, by more frequent and fervent prayers, he would soon consider his account as balanced.

At the time when Mr. Randall stepped from his minority into the scenes of responsible life, the facilities for acquiring an education were very limited. Common schools were established in every town, but their continuance was short and their advantages poor. That very year was Dartmouth College opened in the wilderness at Hanover, with "two or three log houses," for the education of Indians and such as purposed to be missionaries among them. It was more than ten years after this before the first Academy in the state was founded, and Capt. Randall had not the means of sending his son abroad. Such opportunities, however, as the country afforded, were improved, and he acquired a good "mercantile education," which was more than the people generally possessed.

Being now twenty-one years of age, Randall returned to New Castle. The same year, 1770, George Whitefield made his last visit to America. Various were the feelings with which this man of God was regarded. Those who were liberally minded and truly pious, received him

as a servant of the Most High ; but bigoted professors and opposing sinners, rejected him as a vagrant fanatic. When the news of his arrival in Portsmouth was announced in New Castle, Mr. Randall's spirit of opposition was so bitter that he would gladly have seen him, and every other travelling preacher, whipped out of town. But the people generally went to hear the famous man, and Mr. Randall went with them. He afterwards said, " The power with which he spoke was a torment to me." But great as was his opposition, an unrecognized influence constrained him to attend day after day. The searching truths and stirring appeals to which he listened, only hardened his unbelieving heart. It was on Friday that he heard him for the last time. The Sunday following, his own minister was to preach in Portsmouth, and Randall went over with him. He says, " It was September 30, that memorable day ! That blessed day to Whitefield, that blessed day to me !" At noon, a stranger came riding slowly along the street, and, as he rode, in a clear but subdued tone, he cried, " Mr. Whitefield is dead. He died in Newburyport at 6 o'clock this morning." With this announcement came an arrow from the quiver of the Almighty. It pierced the heart of Randall, and sent a thrill of anguish through his soul. He had fortified himself against the power of God in the living preacher, but now he was taken unawares and entirely disarmed. He says, " A voice sounded through my soul, more loud and startling than ever thunder pealed upon my ears. Whitefield is dead !" " Whitefield," said he, " is now in heaven, but I am on the road to hell. He was a man of God, yet I reviled him, and spoke reproachfully of him. He taught me the way to heaven, but I regarded it not. O that I could hear his voice once again ! But ah, never, no never shall I hear it again, till, in the judgment of the great day, it will be ' a swift witness ' against me."

Such were the reflections of his agitated mind. Re-

turning home, he took his room and gave himself up to meditation. His former religion, in which he had so confidently trusted, was now seen to be entirely worthless ; and such was his discovery of himself, that no person seemed more vile. The tempter would then come and say, “ Why all this distress ? You have not been a profane and wicked man, but a man of prayer, moral in your habits and respected by the people. Dismiss all these fears, and let the good deeds of your life now be the satisfaction of your soul.” But a miserable comforter was he ; for it was the state of his heart, rather than the manner of his life, that now troubled him.

At times he became more calm, endeavored to direct his thoughts to other subjects, and employed himself in writing, that he might thus divert his attention. But the preaching of Whitefield still sounded in his ears, and was sometimes brought by the Spirit more fully to his remembrance ; and then his distress would again roll in upon him like an overwhelming flood. He refused to be comforted ; not because there was no mercy with God, but because he was just, and the justice of God forbade all hope. He had no clue to the mystery of “ God in Christ, reconciling the world unto himself,” hence, he could not see how a sinner like himself could be saved. It was the *justice* of God that everywhere stood out before him, and he could not endure the thought that there should be an infringement upon any of his attributes. He finally said, “ It would be better for me to be damned, than that God’s justice should be infringed.” He was not *willing* to be lost, since God is “ not willing that any should perish,” but he felt constrained to say in the words of Dr. Watts,

“ And if my soul were sent to hell,
Thy righteous law approves it well.”

For more than two weeks his daily experience was,

“ Weeping, woe, and lamentation,
Vain desires and fruitless prayer,
Shame, and hell, and condemnation,
Doubt, distraction, and despair.”

He thought of Jesus as the Saviour of the world, but he could not trust in him, for the Lord is “a *just* God and Saviour.”

One day, as he was musing on his unhappy state, his mind being more tranquil than usual, the words of the apostle came fresh to his recollection, (Heb. 9:26): “But now, once in the end of the world, hath he appeared to put away sin by the sacrifice of himself.” They made no particular impression, but as they occurred a second and third time, he began to reflect upon their meaning. “To put away sin by the sacrifice of himself!” Is it not possible, he thought, that in some way “he appeared to put away” *my* sins? He began to hope, and even believe, that it might be so; for he dared not limit the infinite God. It was no prayer that he was now offering for the removal of his guilt, and yet this was his all-prevailing desire; and while thinking of Jesus, making a “sacrifice of himself” to put away sin, he thought of him as his *only hope*; and his burden of mind was gone. All was calm and peaceful. That was the glad hour of his trust in the Saviour. For a moment he feared that God had left him to his former indifferent and hardened state; and he cried for returning conviction. He was soon satisfied that God had not left him, but it was his condemnation that was gone. “Previous to this discovery of my guilt,” he says, “I was in love with the world and its vanities. They are now loathsome to me, and I know that I love God and long after righteousness. What, then, is this, but a change in my heart, wrought by the power of God? This is conversion, this is what is meant in the Scriptures by being ‘born again.’ As soon as I believed this, I gave glory to God; and O, what love, joy and peace filled my soul! I now saw the Lord to be ‘a just God and a Saviour,’ while in Christ I beheld a blessed sacrifice for sin, to the full satisfaction of Divine justice. O the lovely character of Jesus; he is ‘my transport and my trust.’ His precious name was all that I could repeat.

It seemed to me that, if I had ten thousand souls, I could trust them all with Jesus. The enrapturing views of God as my friend, of Christ as my Saviour, of the atonement as free and full, were such as no language can describe." The time of this remarkable change was October 15, 1770.¹

Having hired a sail-loft, and commenced business for himself in New Castle, he was married Nov. 28, 1771, to Miss Joanna Oram, a woman every way suitable for the place she was called to fill. The family altar was at once erected, and the propriety of uniting with the church was soon considered. All their associations having been with the Congregationalists, they never thought of uniting elsewhere. When the minister was acquainted with their desire, he encouraged them, and said, "I will propound you next Sabbath." But the step being an important one, Randall desired an explanation of the covenant and its obligations. Taking a copy home, they duly considered the subject, and, after fasting and prayer, subscribed their names. It was in November, 1772, that they were received into the church.

The immoralityies which he soon found in the church so grieved his soul, that the next summer he often partook of his food without relish, and arose from his bed without rest. He became so pressed in spirit that he revealed his feelings to a few of the most devoted in the church, who agreed with him to hold a meeting on Sabbath and Thursday evenings, for "singing, prayer, and the reading of a sermon, or some other good book." Their minister at first approved of these meetings, and conviction rested upon the minds of the people. The report that, "Randall wants to be a preacher," greatly crushed his spirit, and his going to other Congregational meetings occasionally, seeking for more spiritual food, alienated from him the feelings of his pastor.

In March, 1775, Mr. Randall went to the "Separate"

¹ It was the same year in which the General Baptists in England established the New Connection.

meeting house in Portsmouth to hear an Englishman ; and what should be the text but the very words that had been blessed to his salvation : “ But now, once in the end of the world, hath he appeared to put away sin by the sacrifice of himself.” No sooner was the text announced than the joys of his first experience again filled his cup of blessedness, and he longed to declare what the Lord had done for his soul. The sermon was practical, and highly experimental. At the close of the service, Randall advanced to the pulpit stairs, and, taking the hand of the minister, intended to tell him only a little of his rich experience ; but, in the fulness of his joy, he spoke so freely and audibly that all in the house could distinctly hear. Having obtained his consent to preach in New Castle, Randall went home rejoicing. He did not, he could not, keep silence, such was his desire to “ prepare the way of the Lord.” With joyful anticipations he called on his pastor, but, to his utter surprise, found him indulging in the same spirit towards the stranger that he had himself previously cherished towards Whitefield. The use of the meeting house was positively refused ; and here was another unlooked-for trial. When the day of the meeting arrived, both the minister and the people came, and the officers of the town opened the house. It was a precious season to Randall, though with it came an additional trial. One of his brethren in the church, being intoxicated, so disturbed the meeting that he was carried from the house. A complaint was lodged with the pastor, who refused to entertain it, or afterwards to recognize Randall who brought it. Randall visited and reproved the offending man, who wept and thanked him for his kindness.

The day of communion was approaching, and what to do he did not know. The church generally sympathized with the pastor, and Randall supposed that the emblems would be refused him, and if so, then he would insist upon a trial. But in this he was disappointed ; and so he examined himself, and did eat of the bread and drink of the

cup, not as a token of fellowship, but in remembrance of his dying Lord. Randall's only alternative now was to absent himself from the meetings and ordinances of the church, and await its action. A few others did the same, and continuing their meetings by themselves, they soon became the subjects of reproach. Here closed his connection with that church. Its vitality was so far gone that no action was ever taken in his case, and for twenty-five years there was not a single addition. Its decline continued till 1821, when it was reduced to a single member, "and she was a widow."²

While walking in solitude, and contemplating the lost condition of poor sinners, a voice seemed to say, "Why don't you warn them?" Here came his first convictions that the Lord would have him preach the gospel. Like Jonah, he fled; not from the presence of the Lord, but into the army, where it is seldom enjoyed. This was a few days before the battle of Bunker Hill, when every patriot was ready for his country's defence. During his service as a soldier, he never forfeited his allegiance to Christ, the great Captain of his salvation, but lived an example of Christian fidelity, even in the army.³

With Randall, the Bible was the book of books. He studied it with this searching inquiry: "What is truth?" And he now brought his entire faith and practice to the test of Scripture proof. The birth of his third child at this time led him to examine the subject of infant sprinkling, and he searched in vain for the proof. In his indecision a stranger preached in town, and, in compliance

² N. H. Churches, p. 98.

³ Mr. Randall held the rank of "orderly sergeant" in Col. Mooney's regiment. A son of the Colonel, afterwards Judge Mooney, was then his father's waiter, and has often said, "I had a very high regard for Mr. Randall, both as a man and a Christian. Whenever he heard that a soldier was sick, he sought the first opportunity to visit him and pray with him. Some ridiculed the idea of prayers in the camp, and my father heard of it. The next morning when the regiment was paraded, he publicly commended the course of Mr. Randall, and said, 'I will punish the first man that shall hereafter make light of his kindness to the sick.'"

with the mother's importunities, the child was sprinkled. This circumstance led to a most thorough investigation of the whole subject. He weighed the facts that the disciples of John "were baptized of him *in Jordan*"—that he baptized in Enon, "because there was *much* water there"—that in the baptism of the eunuch, "*they went down, both into the water*," and came "*up out of the water*"—that "Jesus, when he was baptized, *went up straightway out of the water*"—and that the apostle, in speaking of being baptized into Christ, says, "*We are buried with him by baptism into death*." The result was a perfect satisfaction in his own mind, that immersion, and the immersion of believers only, was the baptism of the Bible.

Being convinced that he had not been baptized in the Scriptural sense of the ordinance, he left home one evening to confer with his brother Trefethren⁴ on the subject; and, strange to tell, they met on the way, each going to the other with the same errand. The hand of the Lord was recognized in this movement, and on laying it before their brethren at the next meeting, they were still more surprised to find that all had been led by the same spirit, and were of the same mind. To them it could have been said, "*One is your Master, even Christ, and all ye are brethren.*" Soon after this, William Hooper was ordained at Berwick, Maine, as a Baptist minister, and at the close of the services he baptized Randall and three others at Great Falls, who united with the Baptist church in Berwick.

Randall's cup of joy was now full, save the annoyance of his convictions to enter the ministry. The great sanctity of the work, and his own insufficiency, led him to dismiss the subject whenever he could. There were times, however, when the love of Christ, and his view of the sinner's end, almost extorted from him a consent to go and

⁴ Trefethren was Randall's confidential friend, who assisted him in establishing the social meeting, and left the church at the same time with himself, and afterwards settled in Maine, and became a minister of the gospel.

tell the world that salvation had been provided, free and full. The struggle was long and obstinate. So unworthy and incompetent did he feel, that he even dared to pray that God would take him out of the world, rather than call him into the ministry. The more he prayed, the more loud seemed the call, "Go thou and preach the kingdom of God." At the close of one of their social meetings, it was said to him, "Brother Randall, I am tired of hearing you read old sermons; if you will not preach to us, do leave off reading old sermons and read the Bible." He concluded to accept the advice, and at the next meeting commenced reading the 13th chapter of John: "Now, before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." Here he paused, for the love of Jesus always filled his soul with praise. As he gave expression to his feelings, one remark prepared the way for another, and he proceeded till the thought occurred to him that he was *preaching*, when he immediately sat down. The next day it was said, "Randall preached last night," and he was greatly chagrined that he had given any occasion for such a report. He could only say with Jeremiah, "O Lord, * * * * thou art stronger than I, and hast prevailed." At the next meeting he took a volume of Dr. Watts' Sermons, and, on rising to read, he was in awful suspense for a moment, whether to take the Bible or the sermons. Not daring to trust himself again, he took the sermons, and, "As I read," says he, "I began to die; and the more I read, the more I felt my life departing, till I dared not read another line, lest the Lord should leave me to hardness of heart and blindness of mind." He threw down his book, confessed his convictions of duty to preach, and his disobedience; and then said, "Now, by the grace of God, I am resolved to be obedient, and give myself up to his service as long as I live." This was a manly position, and the next day he

made a covenant with the Lord, and a consecration of himself and his all upon the altar of Christ ; a written copy of which he retained.

He was now strong in the spirit, and bold in his Master's service, preaching almost every day or evening for several weeks. In the spring of 1777, the power of God came down, thirty were converted, and so marvellous was the work that, for awhile, every opposing influence was hushed. New Castle had never witnessed such days before. A spirit of persecution soon arose, and Randall was its principal victim. He suffered all that scandalous language could inflict, and more than once was his life not only threatened, but greatly endangered. A brick, thrown by an unseen hand, brushed the hair of his head as it passed. It was supposed that he would go to an appointment by a certain gate, and a company gathering there with "a bucket of tar and a handkerchief of feathers," awaited his arrival. Being informed that he had gone another way, they vented their fury upon the post of the gate, which long stood as the monument of their persecuting folly.

He was once invited to preach in Kittery, Maine, and the day before his appointed meeting, all kinds of rumors were afloat. In the evening a friend came to inform him that the town was in uproar, the people threatened to mob him, and he could not go in safety. He was even told that his enemies had been round with a drum, beating for volunteers to execute the threat, and that forty were pledged to the dastardly work, with the promise of a barrel of rum, if they would kill him. Randall's purpose was fixed, and, with his usual firmness, he aptly said, "Ah ! that is the Devil's old regiment ; he once raised forty men to kill brother Paul, but he missed it, and I believe he will be disappointed now. God calls, and I must go." He passed the tavern, where the mob was carousing, without disturbance ; but no sooner had he commenced the meeting than they appeared before the door and formed a

line. Randall says, "As soon as I saw them I felt a most blessed degree of the power of God;" and waxing bold, he preached the word without fear. The clouds now began to gather, the lightnings flashed and the thunder rolled, so that while the blessed Spirit warmed the hearts of those within, a drenching shower cooled the zeal of those without. After meeting he went out and spoke with the men at the door, and "not one of them gave him an unhandsome word." The mob having retired, Randall left between sunset and dark to attend an evening appointment; and as the road passed through a thicket of pine bushes, he saw them in his pathway, "standing two abreast." With unchecked speed he rode on. As he approached, they opened to the right and left; "and, as he passed through, they bowed and wished him good night." "This was all the mobbing I received," says Randall, and he adds, "O the infinite goodness of God to me, unworthy as I am."

The fame of Randall was now spread into adjacent towns, and by invitation he went to New Durham, attending several meetings on the way in Barrington. He says, "It was a wonderful journey. Wherever I went, my blessed Master was with me. The power of God fell on old and young; sinners were crying for mercy, and many were rejoicing in the Lord." He was urged to settle in New Durham, and, at his next visit in the autumn, he told the people that he was ready to settle there if he could know that "it was the will of the Lord." A day of fasting and prayer was observed, to inquire of the Lord respecting it, after which all doubts were removed. The Committee agreed to provide him with a house, and defray the expense of his removal; but their propositions for his services and support, Randall could not accept, for his commission was, "*As ye go, preach.*" On the 26th of March, 1778, he arrived with his family in New Durham,⁵ which was ever afterwards his earthly home.

⁵ New Durham was then a comparatively new township, with about three hundred inhabitants. It is situated in Strafford County, twenty-

As Randall prosecuted his mission, the divine blessing attended his labors, especially in Gilmanton, Loudon and Canterbury, where many were brought to rejoice in the Lord. He travelled much, preached often, and was never more happy than when presenting the love of Christ to dying men. He confidently affirmed that God was "not willing that any should perish"—that in the great plan of redemption, it was his pleasure that Jesus "should taste death for every man." He therefore invited and urged all to come and partake of the gospel feast, assuring them that they *might* if they *would*. Assisting grace, he said, is freely offered to all, since "God is no respecter of persons," and if men fail to secure eternal life, it is because they *will* not come to Christ. He exhorted saints to perseverance, in the language of the apostle, "let him that thinketh he standeth, take heed lest he fall." These were not only new, but precious truths with the people, and they "heard him gladly."

Randall did not often meet with his Baptist brethren, either of the church or the ministry, as the ripened harvest called him into other fields of labor. Hence, he was not aware of teaching doctrines different from those of his brethren. Indeed, there seems to have been little said about the peculiar doctrines of Calvinism, by the New Hampshire Baptists with whom Randall associated. They were a spiritual, zealous, though despised people. But early in 1779, he was unexpectedly called upon in a public assembly, by one of the fathers in the ministry, for the reason why he did not preach the doctrine of election as Calvin held it. "Because I do not believe it," was his characteristic reply. A long and earnest discussion ensued, which only confirmed each in his previous belief. Finding himself at variance with some of the leading

five miles north-west of Dover, and ten miles from the boundary line of Maine. A Congregational church had been organized there, and a minister settled, but for three years the people had been without any ministerial labor.

ministers, Randall now studied the Scriptures with increasing interest, resolved, not only to know what the Bible taught, but to believe it, the opinion of his best friends to the contrary notwithstanding. He compared the several doctrines with each other, perceived their relations, and rejoiced in their harmony. It may be said that he now began the systematic study of Biblical Theology. He was conscious of doing the will of God, so far as he understood it, and could, therefore, claim the promise to such, "he shall know of the doctrine." He became confirmed in his cherished views of "free salvation," as offered to man, and "freewill" on the part of man to accept it.

The crisis was approaching. In June, 1779, a meeting was appointed at Lower Gilmanton, and Randall was summoned to answer for his errors before a public assembly. The debate continued the greater part of two days, and his position reminds us of Luther before the Diet at Worms, or of Paul's defence before Agrippa. At the close of the second day, the minister who had conducted the argument in behalf of the Calvinists, arose and made this public declaration: "*I have no fellowship with brother Randall, in his principles.*" Mr. Randall, stepping upon a seat, said, "It makes no odds with me who *disowns* me, so long as I know that the **LORD** owns me."⁶ Soon after this, another public disputation was held in Madbury, but, standing upon the doctrines of the Bible, Randall was immovable.

These discussions only widened the breach. The be-

⁶ This meeting was in the Baptist house; the church there having been organized in 1773. Two of its members, Edward Lock and Samuel Weeks, both licensed preachers, soon after left and associated with Randall. The church struggled on for thirty years, and lost its visibility. In 1818, another Calvinistic Baptist church was organized there, which also became extinct; and in 1859, just eighty years after this discussion, a Freewill Baptist church of 23 members was organized, and now worships on the very site where Randall was tried for heresy and virtually disowned.

lievers in high Calvinism, and such were most of the Baptists when compelled to take their position, had no sympathy with the advocates of free grace, and "freewill." They did not formally expel them from their communion, but the public position of the ministry against them was a practical separation. Randall was left by the denomination, but he stood not alone. The presence and the approval of God, he never more fully enjoyed. The public discussions had awakened a spirit of inquiry, and all were searching the Scriptures for truth. The Loudon and Canterbury church [Baptist] discarded the doctrines of Calvinism about the time of the Gilmanton discussion. Edward Lock was preaching there at the time, and received ordination the March following. In August, 1779, a branch of the Berwick church, numbering forty members, and located at Crown Point in Barrington, [now Strafford] was organized as an independent church. Rev. Tosier Lord became its pastor, and both church and minister were anti-Calvinistic. Randall wished to unite with this free church, and applied to the Berwick church for a letter of dismission; but no notice was taken of his request, and in March he united without a letter.

He had now been preaching for more than three years, and on the fifth of April, 1780, by request of many of his townsmen and the Barrington church, he was publicly ordained at New Durham, as an evangelist. The sermon was preached by Rev. Tosier Lord, who also gave the charge; the hand of fellowship was given by Rev. Edward Lock. Ruling Elder John Shepherd was present, and is known to have taken some part in the ordination services.

Randall was a man of medium size, or a little below, erect and gentlemanly in his appearance. His features were sharp, his eyes of a hazel color, and the general expression of his countenance was grave and dignified. His deep piety and fervent spirit gave a characteristic sweetness to the tones of his voice, and he usually wept as he

preached. His gestures were few, and, as a speaker, he was calm, argumentative, and very impressive. His perception was great and his memory strong. He was somewhat nervous in temperament, quite sanguine in his opinions, very conscientious in what he thought was right, and his reproofs were often administered with cutting severity. He had little patience with the fashions of the world, and a spirit of avarice he could not endure. There were other men of more extensive reading, but few of keener observation, or greater reflection. He studied the works of men and the creations of God, the ways of men and the providences of God, the books of men and the word of God. But he was emphatically, *homo unius libri*—"a man of one book"—and that was the Bible.

From this biographical sketch of Randall's early life and labors, we might proceed at once to his more public career, in developing the elements of the denomination. But there were other men whose co-operation with him was of vast importance; and their introduction to the reader will here be approved.

TOSIER LORD was born in Berwick, Maine, in 1744. He experienced religion in 1773, and in July united with the Baptist church in Sanford. In December following he was licensed to preach, and the next year, at his suggestion, a church was organized at Lebanon, where he was ordained in October, 1776, by Dr. Samuel Shepherd and others. In the autumn of 1779 he took the pastoral charge of the free church in Barrington, [now Strafford] N. H., and the kindness of the people at once provided him with a home, which was, perhaps, the first parsonage voluntarily given in the State. But he did not long enjoy it. A revival under his labors in Shapleigh, Me., [now Acton] called him to that place, some twenty miles distant. His sympathies were with the Strafford church on the side of free sentiments, and he continued to preach there occasionally for some years, but his home was in Acton. He was Randall's pastor at the time of his ordi-

nation, and not only preached the sermon, but gave the charge. "He was not a learned man," says one⁷ who sat under his ministry for ten years, "but one of the most powerful preachers I ever heard." There was not a pulsation of his noble heart that beat in sympathy with close communion, or the Calvinism of his day; but for some reason, now unknown, he did not see fit to unite in the organized efforts of the churches, and was not formally counted in the denomination. After living ten years in Acton, and about as long in Albany, N. H., he removed to Athens, Me., in 1800, and continued to preach free doctrines till disabled by infirmities about two years before his death, which was in March, 1830.

EDWARD LOCK was born in Rye, N. H., in 1742. He removed to Gilmanton in the early settlement of that town, and united with the Baptist church in 1775. Two years after he received license to preach, and his labors were mostly with a church soon gathered in the adjoining towns of Loudon and Canterbury. Lock was never a Calvinist, neither was the church with which he preached. In December, 1779, he and others expressed before the Gilmanton church their dissent from the articles of faith, and requested dismissal to unite with the free church in Loudon and Canterbury. A council was called, not to consider this request only, but one from the last named church, asking for his ordination. Three churches responded, and on the 16th of February, 1780, a majority "not only refused to ordain him, but withdrew fellowship from him. Upon this Elder Lord replied:—[Tosier Lord was one of the council] 'If you withdraw fellowship from Mr. Lock, you do from me also, for I am of the same belief.'"⁸ The decision was, "*Edward Lock has departed from the true faith, and ought to confess his error and return.*"⁹ He could not do this as a conscientious man, and so here closed his connection with the Calvinistic Baptists. A few weeks

⁷ Ralph Farnham.

⁸ History of Shapleigh, p. 31.

⁹ History of Gilmanton, p. 200.

after this he received ordination at the hands of Lord and a lay brother, and became a member of the Loudon and Canterbury church, and for two years was a zealous and efficient advocate of free doctrines. He gave the hand of fellowship at Randall's ordination, and his last days were spent in Maine, where he became an extensive landholder.

JOHN SHEPHERD was born in Epping, N. H., in 1754, and was a nephew of Dr. Samuel Shepherd, of Brentwood, the distinguished Baptist minister. He removed to Gilmanton when twenty years of age, and not only united with the church there, but left it at the same time with Edward Lock, and for the same reasons. He was not a public speaker, otherwise than a most powerful exhorter, but was a public man, having repeatedly held all the important offices in town, and labored long as a Ruling Elder.

Says a friend¹⁰ of more than fifty years' acquaintance with him, "Esquire Shepherd was a strong-minded man, and a leader, but given to the marvellous." He claimed to have received from Heaven the entire "system" of church polity, on which the denomination was afterwards founded; and caused this claim to be published¹¹ to the world. Lock and Lord were his confidential friends, and never were three men bound to each other by stronger ties of kindred faith and feeling. Together had they labored in the Baptist cause, and together had they sympathized, when required to hush every expressive thought of free grace and free will. It was the last of March, 1780, that they were in consultation, desirous of doing something for Christ worthy the name of an effort. But what, and how? were the questions. To find an answer, they repaired to an unoccupied house in Loudon, where they locked themselves up against all intruders, and spent a week in "fasting and prayer, and in seeking the will of the Lord." Shepherd's plan was considered, modified and reduced to writing; and he claimed that the Freewill Baptist denomina-

¹⁰ Rev. Peter Clark.

¹¹ History of Gilmanton, p. 245.

tion was then and there founded. This claim was never acknowledged, and it is now denied for the following reasons: *First*, There was no organization attempted by these men, and none by others, that can be traced to that interview. *Second*, The two churches under the care of Lord and Lock (and they were the only Free Baptist churches at the time), both lost their visibility two years afterwards. *Third*, Lord was never identified with the denomination in the union of the churches, and Lock and Shepherd were not till twelve years afterwards.

Whatever may have been the influence of that meeting beyond themselves, it was doubtless a very precious season to that trio of worshippers. Lock was there ordained as Teaching Elder, and Shepherd was ordained as Ruling Elder, and held his credentials for sixty-four years.

PELATIAH TINGLEY was born in Attleborough, Mass., about the year 1735. He experienced religion when sixteen, graduated at Yale College in 1761, and studied theology two years. He entered the ministry of the "standing order," sadly backslidden in heart, and, after preaching a year or more in Gorham, Maine, as a candidate, he declined an invitation of the town to settle there in 1766. While reading his sermon one warm summer's day at New Market, N. H., his "*notes*" were blown from the desk. This circumstance suggested the importance of grace in the heart, as more reliable than a manuscript on the desk. As he thought upon the subject, he became deeply convicted of his spiritual destitution, and, by earnest prayer and entire consecration, sought for a deeper work of grace. Nor did he seek in vain. The full blessings of the gospel he soon experienced, and greatly rejoiced in the Christian's hope. His unhesitating compliance with the teachings of the word and the Spirit, soon led him to the conclusion that sprinkling was not baptism; and living in Sanford, Maine, in 1772, when a Baptist church was there organized, he became one of its first members.

The subject of his ordination was submitted to a council from five churches, and, after a satisfactory examination, he was ordained at Sanford, October 21, 1772, on a large flat rock in the open air. The sermon and charge were given by Eld. Samuel Shepherd, and the hand of fellowship by Eld. Hovey. "The Teaching Elders and two of the private brethren then laid on their hands, and one of them prayed." He continued as pastor of the church for several years, and in 1775 and '76, frequently preached and baptized in Gilmanton, N. H.

When the doctrine of a general atonement was called in question, he took his position on the side of free sentiments. This cut him off from sympathy and connection with the Calvinists, and brought him into still closer union with Randall, Lord and Lock. He lived about twenty miles from Randall, and seconded his efforts with great success. His learning and meekness enabled him to render essential service, in maturing the plan of organization. He was a man of short prayers,¹² short sermons, and short speeches; and his taciturnity was often broken by the most vivid flashes of wit, and condensed expressions of searching truth and good common sense.

SAMUEL WEEKS was born in Greenland, N. H., in 1746. He settled in Gilmanton in 1772, experienced religion about that time, and the next year was one of the original members and first clerk of the Baptist church in that town. On the same day with Lock, in 1777, he was licensed "to go forth and declare a proclamation of peace and pardon, through a risen Saviour, to a dying world." June the 15th, 1780, just fifteen days before the organization of the New Durham church, he was ordained as pastor of his own church. He believed in a general atonement

¹² It is said that at a Yearly Meeting, when peculiar responsibilities were about to be assumed, Tingley was asked to lead in prayer. Falling upon his knees, he said, "O Lord, teach us, each to feel the need of thy grace, and seek it; to know thy will, and do it; to find our place, and keep it. Amen."

and the freedom of the will ; and, true to his principles, we find him, eight months after his ordination, assisting Randall in the organization of a free church in Tamworth. He was strong in argument, and his assaults upon Hyper-Calvinism were oftentimes irresistible. Finding that a majority of the church was not with him in doctrine, he soon removed to East Parsonsfield, Maine, where his days were ended.

DANIEL HIBBARD, of Maine, was early associated with the Baptists, and his name appears among their first ordained ministers. Whatever were the facts of his ordination, its validity seems to have been called in question, and at the first Quarterly Meeting in New Durham, it was voted to give him the following paper :

“ This certifieth that Eld. Daniel Hibbard is considered, by virtue of his former ordination, a regular ordained Elder.”

The precise time when he identified himself with Randall, Tingley and others, is now unknown ; but he was one of the members of the Gray and New Gloucester church, at the time of its organization in 1782, and for many years afterwards was one of the most active men in the New Connection.

These seven men—Randall, Lord, Lock, Shepherd, Tingley, Weeks and Hibbard—were strong-minded, energetic speakers. Tingley was thoroughly educated, and all of them, save Shepherd, had been licensed, and four of them ordained, by the Baptists. Lord, Lock, Shepherd, Tingley and Weeks, lived to the advanced age of more than fourscore years ; and the entire seven were prominent men, as the following pages will show.

CHAPTER II.

THE FIRST CHURCHES.

FROM 1780 TO 1783.

The New Durham Church—Randall's Enlightenment—Churches at Hollis—Acton—Tamworth—and North Strafford—Randall's Journey to Maine—Churches at Woolwich, Georgetown, Westport and Bristol—at Gorham, Scarborough and Durham—One at Gray and New Gloucester—Maine Churches—Shakers—Trials in New Durham—Weeks in Parsonsfield—Church there—Randall in Maine.

BENJAMIN RANDALL had the true spirit of the missionary, that kept him ever upon the alert, frequently travelling and preaching in distant places. United with this was the watchful spirit of the faithful pastor. His labors abroad never abated his interest at home. By early rising and late retiring, he would redeem time enough from his customers (he was now a tailor by trade), to leave his bench, and go out a few hours every week and hold religious service with his neighbors and townsmen, in addition to his Sabbath labors. God blessed his efforts, and several were converted. Having stood as inquirers after truth, through the doctrinal discussions of the previous year, they were now, 1780, decidedly with their minister, though he was regarded as a heretic by many.

A few desired to be baptized and embodied as a church. They met to confer on the subject, and to ask wisdom of God. It was agreed that the Holy Scriptures were the only rule of faith and practice, but all were of the opinion that it would be well to have some written articles, expressive of their understanding of the Bible, and a Covenant by which they would agree to walk. Randall was

appointed to draft such Articles and Covenant, and June 30th, 1780, they met again. Thirteen Articles of Faith, now lost, were presented and approved; after which the Covenant was duly considered and adopted. Benjamin Randall, Robert Boody, Nathaniel Buzzell, Joseph Boody, Judith Chartel, Margery Boody and Mary Buzzell—four males and three females—then came forward and signed

THE COVENANT.

“Believing the above Articles to be according to Scripture, and necessary for the visible government of the church of Christ, we, whose names are here underwritten, do freely covenant together to walk according to them.

“Therefore we do now declare that we have given ourselves to God, and do now give ourselves to one another in love and fellowship, and agree to take the Scriptures of truth for our rule of faith and practice, respecting our duty to God, our neighbors and ourselves.

“We promise to practice all the commands and ordinances of the New Testament of our Lord and Saviour Jesus Christ, so far as they are, or shall be, made known unto us, by the light of the Holy Spirit, without which we cannot attain to the true knowledge thereof.

“We do promise to bear one another’s burdens, and so fulfil the law of love, which is the law of Christ.

“We do agree to give liberty for the improvement of the gifts of the brethren; to keep up the public worship of God among ourselves; and not to forsake the assembling of ourselves together, as the manner of some is.

“And we also agree not to receive any person into fellowship, except he give a satisfactory account of a change of life and heart; and shall also promise to submit to the order and discipline as above. May God enable us to keep covenant. Amen.”

In solemn prayer they then consecrated themselves to God, and implored his blessing upon them as a church. Little did those seven Christians think, when upon their

knees before God, covenanting with him and one another, that they were laying the foundation of a new denomination. They organized simply as a Baptist church, hoping that the power of truth and Christian forbearance, would yet enable them to work harmoniously with their Calvinistic brethren. Three weeks after their consecration as a church, Randall and others went to New Castle and held a few meetings, and five additional members were there received. September 2d, others united, and then did they complete their organization, by the choice of Benjamin Randall as Pastor and Clerk, Robert Boody as Deacon, and Nathaniel Buzzell and Joseph Boody as Ruling Elders. The Deacon and Ruling Elders were then ordained,¹ and the next day they sat down to the Lord's supper.

Soon after his ordination, Randall became embarrassed as to the meaning of certain passages of Scripture, often cited as proof texts of Calvinism. Honesty forbade an interpretation that did not rest on good sense and sound reasoning; or that did not harmonize with other Scriptures of undoubted meaning. He could, therefore, only adhere to the doctrine so fully and clearly taught, that salvation is *freely* offered, and can be *freely* accepted; and, at the same time, he frankly confessed that he did not understand some of those texts that were claimed to teach a different doctrine. But this position did not long satisfy him. Being a teacher of religion, he felt the force of Christ's inquiry of Nicodemus, "Art thou a master of Israel, and knowest not these things?" For weeks he pondered over the subject, by night and by day, that he might "be ready always to give an answer to every man

¹ This act of the church in ordaining its own officers, was no innovation; for the early New England Puritans, in opposition to episcopal ordination, contended that the *authority* to ordain was *in the church alone*; and lay members, by vote of the church, have been allowed to perform the ordination services of their pastor. In a few instances this has been done, even when ordained ministers of other churches were present.—*Hutchinson's His. of Mass.*, Vol. I., p. 374, &c.

that asked" him, the reason of his faith, as well as his hope. He refrained from consulting books, for, in the meagre supply of that day, the Bible almost alone taught a free and full salvation.

"Sometime in July," he says, "I was in great trial of mind because of such texts, and, desiring solitude, I walked to a remote place, and entered a field of corn. My soul was in great agony, and I sat down upon a rock, and was praying that my heavenly Father would teach me. All at once, it seemed as if the Lord denied my request. This increased my trial, and I cried, 'Lord, why may I not be taught?' The answer was, 'Because thou hast too many right hands, and right eyes.' I said, 'Lord, what are my right hands and right eyes?' Then it appeared to me that they were my old traditions, which I still held, and my old brethren, whose doctrines and opinions I had not fully renounced. I then saw that I was too much encumbered with natural connections, and that my heart needed much purifying and refining. I said, 'Lord, here I am, take me, and do with me as thou wilt.'"

Perhaps a more complete surrender of all upon the altar of Christ was never made; and it is equally doubtful whether the sanctifying power of the Holy Spirit was ever more consciously experienced. So effective was the work, that he says, "I thought I was going to lose all that I ever had, and began to hold back. Something immediately whispered, saying, 'didst thou not resign all?' I said, 'Yea, Lord, and here I am.' The power then increased in my soul, until it stripped me of every created thing, as to my affections. I tried to recollect my brethren and connections, but had no feeling save of the awful majesty of God, before whom I sunk, as it were, into nothing."

Happy man! The sanctifying power of the great Jehovah was then overwhelming. And while the willing subject was being stripped of self, and clothed with Christ, a

perfect calmness and solemn reverence filled his soul. The Bible was then presented to his mind, with the seal of those difficult texts all unloosed, and their explanation was seen to be in perfect harmony with a general atonement and universal call. When he came to himself, so as to notice surrounding things, he says, "I was sitting on the rock, all flowing with perspiration, and so weak that I could hardly sit up. I observed the sun, and found that I had been in this exercise, at least an hour and a half, and whether in the body, or out of the body, I never could tell."

This baptism of the Holy Spirit prepared Randall for his great work ; and, though somewhat remarkable, the account may be received, on principles of faith and reason, altogether philosophical. He had before him an object that engrossed his entire attention—the reconciling of texts that were *apparently* at variance. For this he studied, and he prayed. More than this he could not do ; and having availed himself of all the ordinary facilities at his command, he could come boldly to the throne of grace and ask for help, believing that it would be afforded. No man of Christian experience will deny the probability that the Spirit, under which the Bible was written, will be imparted to illuminate him who earnestly seeks it. And the degree of that Spirit will be in proportion to the consecration, the faith, and the circumstances under which it is sought.

This item of experience greatly encourages a spirit of entire consecration, of strong faith and persevering trust ; but it affords no encouragement, on the other hand, to the indolent student, who expects some revealed light, while he neglects the use of the natural means within his reach. Let it be remembered that God will never do for us what he has required us to do for ourselves.

It was during this season that Randall made his first tour into Maine, and visited several towns on the Saco river. At Little Falls plantation [afterwards Phillipsburg,

and now Hollis], many believed, were baptized, and a church was organized. In November a messenger was sent to New Durham, requesting that Randall might be permitted to spend a portion of his time there. To this proposition the church very generously consented ; but in the midst of his successful labors there he could say, persecutions and “ afflictions abide me.” Having an appointment to baptize at a small mill-pond, the owner hastened to the spot, and immediately hoisted the gates. Finding himself disappointed in thus preventing the ordinance, he next threw clubs, to the great annoyance of all ; and, after the baptism, would have prostrated and perhaps killed the administrator, had not some friends restrained his uplifted arm.

A few Christians in Gorham, Maine, hearing of the free church in New Durham, sent one of their number, Dea. William Cotton, to request admission to their fellowship. The request was so far entertained as to send Randall and Boody “ to inquire into their principles and order.” A few “ New Light ” Christians were there found, serving God under great trials. Randall comforted them as best he could, preached several times, and returned without consummating the union. But Samuel Thombs and John Cotton were then converted, and commenced holding meetings amid great opposition.

Lock continued his labors almost exclusively with the Loudon and Canterbury church, which enjoyed considerable prosperity. Lord not only preached in what is now Strafford, during the summer, but in Shapleigh [now Acton], Maine, where about fifty were converted, and a church of thirty members was organized near Milton Mills. Says one of his converts in that reformation—Ralph Farnham²—“ Eld. Lord came to this town in 1780, and

² The above recollections of the late Ralph Farnham were received from him in 1860, when he was 104 years of age, and just after his return from Boston, where he was honored as the last of the Bunker Hill survivors. “ The Dark Day,” May 19, 1780, convicted him of sin, he experienced religion as above stated, and united with the Freewill Baptists in 1803.

preached here ten years, making his home in Acton, but preaching a part of the time in the adjoining towns. Towards the latter part of his ministrations here, the church began to decline, and finally lost its visibility."

At the close of the year 1780 there were five free churches, New Durham, Loudon, and Strafford (formerly a part of Barrington), in New Hampshire; and Acton and Hollis in Maine. The New Durham church numbered seventeen, and the one at Hollis about one hundred, or one-sixth of the whole population in town.

A branch of the true vine had taken root in Tamworth, N. H., a sparsely settled township on the northern frontier, and early in 1781 a request was received at New Durham, that the brethren there might be embodied as a church. Randall and Boody met with them February 26th, assisted by "Eld. Samuel Weeks of Gilmanton, who, by the providence of God, was travelling that way." A church of eight members was then organized, and a Deacon ordained. Nor did the living vine flourish in that town alone. In many places along the foot of the White Mountain range, pioneer settlers sought the blessings of salvation, and soon the wilderness began to blossom, and the fruits of saving grace hung in rich clusters up and down those mountain sides.

A most glorious revival had been in progress for some time in Barrington [now North Strafford], under the labors of Randall and Loek. For a time it swept almost everything before it, and the enemies of the cross gave up all hope of effectual opposition. The result was, the organization of a church of seventy members early in the summer. Joseph Boody, afterwards its pastor for thirty years, was one of the converts and original members.

The church at Crown Point, Strafford, sought for occasional preaching, as seen by the following extract, dated August 1, and addressed to the New Durham church:

"Being destitute of an administrator, we have voted to request the sister churches to send their pastor in turn; to

administer the ordinances to us. We propose that Loudon send theirs the first 1st day after the first 4th day in September; that Shapleigh-town send theirs in October; New Durham, in November; and Gilmanton, in December."

The New Durham church attended to the request, and the other ministers to supply, in turn, were Lock, Lord and Weeks.

Monthly meetings were now established at New Durham, and the observance of Free Communion and Washing Feet was introduced and ultimately adopted.³ The first church labor at New Durham was the appointment of a committee, September 15th, to visit and admonish to duty such members as had "neglected to attend church meetings and other church orders." These visits were continued with more or less frequency, always, at least, once a year.

Randall was now in straightened circumstances as to duty. Learning of the spiritual destitution in Maine, he felt impressed to travel still farther into that district than he had yet been, and tell the people of God's great love in providing salvation for the world. But the journey seemed impracticable. He was in indigent circumstances, and the avails of every day's labor were needed for his family of five little children. His pecuniary recompense as a minister was what the people were disposed to give him; and that was very little, for the country was new, the times hard, and the people generally poor. But he rose early, sat up late, and sometimes went hungry himself, that he might feed others with the "bread of life;" and thus could he do good about home, and at the same time "be diligent in business," as well as "fervent in spirit, serving the Lord." But he had no means of sustaining himself on a journey abroad, or his family in his absence. And to leave his family, and go out himself, both dependent on the people, themselves struggling for the necessaries

³ See First Decade, Chap. IV., where these questions are considered.

of life, was altogether aside from the feelings of his manly nature.

But there was another objection, scarcely less insuperable. A strong prejudice everywhere existed against travelling preachers. The General Court had early "made it penal for any one publicly to preach or prophecy, without being first approbated by four neighboring churches."⁴ They were regarded as "the common disturbers of the peace; the breakers up of the churches." Whitefield's fame, eloquence and piety, opened the way before him; but no sooner had he passed along, than the elastic elements of opposition closed in behind him, against all who might wish to follow. When Randall's convictions of duty were not clear, or his access to the people was doubtful, no man was more cautious; but when conscious that God called him to act against the opinions of men, those opinions were as nothing in his sight. On the question now under consideration, he finally satisfied himself beyond all reasonable doubt; and, on the 30th of September, just eleven years from the day on which he left all for Christ, he commenced his second tour to Maine. On reaching the Saco river, he says, "I found a brother who was willing to accompany me to the end of the journey. The Lord granted us his presence, prepared the way before us, and disposed the people to show us much kindness." Crossing the Kennebec, their first meeting was on Parker's Island [now Georgetown], where a precious work of grace succeeded. October 2d, Randall made his first visit to Woolwich. A few pious Christians, like Simeon of old, were there "waiting for the consolation of Israel." His first sermon was from Solomon's Song, 1 : 7, 8: "*Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon,*" &c. Christians recognized the stranger as an under shepherd, and were led into "green pastures," and "beside the still waters." Sinners were impressed with the very announce-

⁴ Williamson's History of Maine, Vol. I., p. 356.

ment of the text, and, as he proceeded, conviction took a still stronger hold upon their hearts. As the people of all ranks came out the next day, he preached from Phil. 2 : 9-11. Many then bowed the knee to Jesus, and confessed him as "Lord, to the glory of God the Father." At the close of the meeting, five requested to be baptized, and, after the example of Jesus, they were "buried with him in baptism." The ordinance had never been administered so far eastward by thirty miles; and only three, among the three hundred spectators, had anywhere witnessed the Scriptural mode before. Mary Savage, afterwards married to John Card, and more popularly known as Molly Card, was one of the number. She had been nearly blind from her birth, but being of a strong mind, deep sympathies, and rich Christian experience, she became emphatically "a mother in Israel."

A large number of the men in those towns had been in the army, and had returned with all the vices of the camp. Their dancing, drinking, wrangling habits, had been infused among the people, and curiosity first called them out to hear. When the power of God touched their hearts, they fell before it, and great was the reform in their lives. While sinners were coming home, and saints were rejoicing, ministers and members of the "standing order" were, many of them, disaffected. Notwithstanding their belief that "God has foreordained whatsoever comes to pass," they were altogether unreconciled to this religious awakening; and the manifestations of their displeasure were frequent and various.

On one occasion, as Randall went to an appointment at Stinson's Mills in Woolwich, he found a large congregation before the meeting house, and among them was "the parson," who stepped up to him and demanded his authority for going about and appointing meetings in parishes not his own. Randall informed him that the appointment was made by express request of friends living in the parish, and that he was called of God to go and preach

wherever people were anxious to hear. "Called of God!" said the irritable parson, "give us the proof of your call. I demand of you, in the presence of this congregation, to turn this riding whip into a serpent." Said one of his townsmen, "I think if he were to do so, you would be the first one to run from it." The people were now in an uproar, and, while contending about the occupancy of the house, Randall withdrew all claim or privilege in it; and, stepping upon a mound over the slumbering dead, he asked for silence, and said, "'The Most High dwelleth not in temples made with hands.' I will have this grave for my pulpit, and the heavens for my sounding board;" and immediately commenced one of his most powerful discourses. Some heard awhile, and left in anger; some tarried to scoff, and to others it was a time of refreshing "from the presence of the Lord."

The next Sabbath he was again at Woolwich, and, after a severe illness in the morning, he preached in the afternoon, when "they that gladly received the word were baptized," and the same day a church was constituted. At that time a church was embodied at Georgetown, another of twenty members on Squam Island, then a part of Edgecomb, now Westport, and yet another at Bristol. Thus was laid, during this visit, the foundation of the Edgecomb Quarterly Meeting. After an absence of thirty-seven days, Randall returned to New Durham, having travelled four hundred miles, attended forty-seven public meetings, and performed an untold amount of personal labor for Christ.

But his active mind and glowing heart would not allow him to rest in worldly pursuits, only as the necessities of his family demanded his manual labor. And when these necessities were met for the time being, the ripened fields and calls of the Spirit led him out after lost sinners. After remaining at home a few days, Randall was requested to return to Maine, and visit the towns of Gorham and Scarborough. At the former place he found the people

much as he had left them the year before, and, after laboring there for a few days, amid displays of Immanuel's power, a church was organized at Fort Hill. In Scarborough many were hopefully converted, and a church was probably organized in that part of the town called Duns-ton. Sometime during this year an interest was awakened, and a church gathered, at Little River in Lisbon, and on the other side of the Androscoggin in Durham.⁵ At the close of the year 1781, fourteen⁶ free churches had been organized as above stated, and in each of them Monthly Meetings were established.

In the early part of the year 1782, Randall was confined in his labors to New Durham and adjoining towns, by the sickness and death of his father-in-law, a member of his family. Other ministers were limited in their labors, mostly to the towns of their residence, but they were not in vain. The Crown Point church in Strafford being in trouble, Lock and John Shepherd went to their assistance in the month of June. Failing in their efforts to adjust the difficulties, they wrote for Randall and Dea. Boody to come to their aid the next day. The immediate result of their efforts is now unknown, but the sad story of the disorganization of the church will soon be told.

The church in Hollis having no pastoral labor, the members became alienated in feelings and divided in sentiment. They wrote to the New Durham church June 22d, saying: "We are very much shaken in our minds, and divided, in some measure, while Christ's cause seems to languish. A number of our brethren are desirous that you should send some one and labor with us, that we may all be united in love and fellowship." What response was made to this letter, we are unable to say, only that Randall visited them a few months after.

A church was organized in Gray and New Gloucester,

⁵ Some claim that this awakening was prior to any east of the Kennebec.

⁶ Loudon, Strafford and Acton were never connected with the denomination.

Maine, July 1st, of which Rev. Daniel Hibbard and Nathan Merrill were members. Randall again visited the churches east of the Kennebec, and found them in good standing, and the reformation still progressing. These churches had no one to exercise a watchful care over them, or lead the meetings of devotion, and Ruling Elders were now ordained—Ebenezer Brookings, Jr., in Woolwich, John Dunton in Westport, and David Oliver in Georgetown. Randall preached repeatedly in these churches, and in the vicinity, and says, “the work spread blessedly through all the eastern country.” Returning by way of Hollis, he bore a letter, dated October 11th, “to the brethren of New Durham, Loudon and Gilmanton,” written by Daniel Hibbard, in which he says :

“ *Dear and Loving Brethren* :—Being your ‘brother and companion in tribulation and the kingdom and patience of Jesus Christ,’ I take this opportunity to write you of our difficulties, which are very great. * * * If we are members of one body, have we not a right to the assistance of each other? I beseech you, brethren, to ask God if duty does not bind you to take part with us, and come to our help, though you have but my request: and I may be as much in the fault as others, or even more, yet I promise to open before you the whole matter. Now, brethren, don’t delay, but let your love and fervency for the truth be known.”

Randall visited them again November 11th, and so distracted was their condition, in spite of his best efforts to unite them, that two persons then baptized by him, were commended to the New Durham church for membership.

THE SHAKERS were the cause of such grievous trials in the first churches, and so fearfully threatened their overthrow, that a detailed statement of the fact will here be given. Their origin was in England, about the year 1747 a fanatical offshoot of the Quakers. Because of the

trembling and shaking of their bodies in times of excited worship, they were called Shakers. In 1770 Ann Lee, one of their number, professed to have had an extraordinary revelation from heaven, and was soon recognized as their leader, under the title of "Mother Ann." Four years afterwards, she and eight of her adherents came to America, and settled at Watervleit, eight miles from Albany, N. Y. It is claimed by them that divinity dwelt in the person of Ann Lee, as truly as in Jesus Christ, and that in her was fulfilled the promise of his second coming. They claim to have power to heal the sick, raise the dead, cast out devils, speak with tongues, and to confer with angels and the spirits of departed friends. They reject all the ordinances of the gospel, and their worship consists in speaking, singing, dancing, kissing, whirling, and various gesticulations of arms and body.

The Loudon and Canterbury church was in a distracted state, some of its members having indulged in fanatical notions of worship. Lock himself was inclining that way, and the power of recuperation was gone. Through the influence of a few substantial members, a letter was addressed to the New Durham church, and help solicited. Randall and Dea. Boody were sent to their relief, bearing with them a sympathizing letter, dated July 10th. The infection was found to be deeply seated, and widely spread, so that nothing could be done to arrest its progress. Hearing of a people in Connecticut, whose religion was peculiar and visionary, two of the church volunteered to seek their acquaintance. Their return was accompanied by Ebenezer Cooley, a Shaker from New York. He made high pretensions to spiritual life and practical piety, shrewdly keeping in reserve, for a time, most of the objectionable features of his religion. The excitement ran high; many were deceived, some were in doubt, and the rest were sorely grieved. One of their number, Leavitt Clough, a man of wealth and influence, went to New York, that he might know the truth of this new religion from a

personal interview with "Mother Ann" herself. After being held in abeyance for several days, he was ushered into her presence, disappointed and even disgusted with the interview. He returned, satisfied that she was not divine, but even immoral in her habits, and loathsome in person. And yet he could avail nothing with most of those who had been led into the delusion, for they regarded themselves as persecuted by every admonition and counter influence.

The sequel of this sad story is soon told. Lock and most of the church went over to Shakerism. With one or two others he went to the Crown Point church in Strafford, and such was the sweep of their destructive spirit, that it was drawn into the whirlpool and became an entire wreck. Thus did Lock ignobly fall ; and thus did the light of those two free churches become extinct after the short period of three years. Nor did the church in North Strafford escape this blasting influence. Leading brethren were beguiled, and, for a time, the church rocked amid the foam-crested billows of delusion. But the seamanship of Randall, the advising pilot, safely guided them through the storm, and brought them to anchorage in the haven of Bible doctrine ; not without the loss, however, of their floating cargo.

Some of the Shakers went to Gorham, Me., and led off several members of that church ; and its utter extinction was greatly feared. Not one of the free churches but suffered more or less from their proselyting efforts. They did all in their power to propagate their doctrines and multiply their converts. The unstable everywhere doubted the obligation of gospel ordinances, and seriously questioned whether this strange people were not one step in advance of all others. Randall, Hibbard, Tingley, Lord and Weeks, stood up manfully against them, exposing their errors, and resisting their efforts. At a Quarterly Meeting in 1784, it was agreed to observe a day of fasting and prayer, that God would cut short this delusion and give peace to the

churches. The thirteenth of October was the day appointed, and the attention of the churches being called to the subject, it was very generally observed. Their humiliation, fasting and prayer were not in vain. From that very day the Shakers made no further inroads upon them. A few formed a family in New Gloucester, Me., while the rest—remnants of about thirty families—finally gathered themselves together, and established a community in Canterbury, N. H., about twelve miles north of Concord. There they continue to live, a secluded, peaceful, prosperous people, numbering about three hundred in all.

After the first shock of Shakerism had passed over the old church in Strafford, nine of its members soon rallied; and, looking to New Durham as their earthly hope, dispatched the following letter :

“ BARRINGTON [Strafford], Nov. 19, 1782.

“ *To the Church at New Durham:*

“ We send, desiring that you would remember us, knowing as you do, the difficulties that have been among us. There is a little number left who are in love, and it is our desire to be in fellowship with some church. * * * Do remember us in our low estate, and come in the fulness of the gospel of Christ, and help us. Come as soon as you possibly can.”

Two of these signers, Micajah Otis and Winthrop Young, afterwards became efficient ministers of the gospel. We cannot suppose that the New Durham church, or Randall, with his desire to build up the cause, would long leave those petitioners uncared for. The records soon speak of the *Second* church, and the probability is, that he soon visited them, and effected a reorganization. July 5th, Randall met brethren of the First church, and other Christians in that vicinity, “ at Joseph Boody’s house in Barrington,” and, as some of them “ had been members of a church that Edward Lock had gathered, and he having

left them, they were scattered.”⁵ A gathering spirit was now present, and several united with the church; if, indeed, there was not a reorganization of it. Randall tarried with them the next day, which was the Sabbath, and not only preached the word, but administered the ordinances of baptism and the Lord’s supper, and then did they attend to the “Washing of Feet” as a gospel ordinance.

The few surviving members of the Loudon and Canterbury church, could do no otherwise than follow the example of the Strafford church, consequently they sent the following letter:

“ LOUDON, Jan. 13, 1783.

“ *To Benjamin Randall and the rest of the church at New Durham:*

“ *Dear Brethren:*—With a sorrowful heart I sit down to inform you of our difficulties. If I mistake not, all of our Elders and Deacons have left us and joined the Shaking Quakers (so called), and with them a great part of the church. Most of the rest seem to be in a cold, dull, melancholy state. * * * Dear brethren, we are in want of your prayers; we want your help. The first Monday in this month we held a church meeting, and concluded to send you this letter, desiring brother Randall would attend with us on Sabbath, the 27th of this month, to have the Lord’s supper administered. Will he not come the Friday before, and have a meeting on said day? Come without fail, if the Lord will.

BENJAMIN SIAS, Clerk.

“ *To the Baptist church of Christ at New Durham.*” }

Randall being absent, could not visit them as requested, but he went to their relief soon after, and, by his timely aid, they were kept along till a permanent church was organized. Thus was a remnant saved in every place where there had been a free church, around which others gathered, and those reorganized churches continue unto the present time.

⁵ New Durham Church Records.

This sad defection cast its alienating influence into every church, and was the occasion of much labor and severe trials to Randall at home, as well as abroad. At the February conference the Deacon brought several charges against him, which the church pronounced "groundless jealousies." Other charges were then presented by the same individual; and in the meantime Randall was laid low with a fever. His life was despaired of, but he afterwards said, "through the whole illness I enjoyed a heavenly calm. I found my faith strong in the Lord Jesus Christ, and felt no choice but the Lord's choice, either in life or death." After two months' confinement, he began to resume his labors, and directed his first efforts towards a reconciliation with Deacon Boody, which was happily effected. But they were not long encouraging themselves over the adjustment of this difficulty, before a new and more serious one disturbed their peace. Three prominent members, Dea. Boody, Ruling Elder Nathaniel Buzzell, and Ebenezer Bickford, publicly declared that they did not believe that either baptism, the Lord's supper, or the "washing of feet," was obligatory upon Christians. After six months of unsuccessful effort to reconcile them to the ordinances, they were dismissed. The letter of dismission to each states the cause of grievance to the church, and adds, "this we hold to be a transgression;" but, as they claimed to act conscientiously, it says, "believing it is not right to make a prison of the church, to confine persons therein, contrary to their minds, and not being desirous to lord it over thy conscience, * * * this may inform thee that we shall not, from the date hereof, look upon thee as a member in visible standing with us, though we at all times wish thee well."

"From the Baptist church at New Durham, to Dea. Robert Boody."

Early in February, 1783, Samuel Weeks removed to East Parsonsfield, Me., whither several of his townsmen from Gilmanton had gone before him. He was the first

settled minister in town, and a free church was soon organized. There were but few inhabitants in town, not one for two miles in the direction of Limerick. In the morning of that town's history, he sowed the seed of truth, and in the evening, his successors have not withheld their hand. The consequence is, a controlling influence for good, and, the establishment of flourishing churches in most of the surrounding towns.

The time having come for making his annual visit to the churches in Maine, Randall laid the subject before the Monthly Meeting, and leave of absence was unanimously granted. He left home September 26th, and on his way to his "new vineyard," as he often called it, he preached and baptized for the first time at Lewiston. He visited all the churches he had gathered, attended their Monthly Meetings, and found them steadfast in the faith, and increasing in numbers. He extended his labors into towns not visited before, where many were converted, especially in New Castle, Edgecomb, on the main land, and in a distant part of Bristol. Benedict's History of the Baptists says, under date of November 4th, "About this time a Rev. Mr. Randall, the celebrated Freewill minister, came to the island [Georgetown], and labored with success a short time."

Returning homewards, he preached a few times in Brunswick, and, being strongly importuned, tarried over the Sabbath. But the parish minister expressed to him personally his displeasure with the excitement among his people, and would neither allow him to preach nor sit in the pulpit. It was a mournful day to Randall and many others, but in the evening he preached again at Deacon Snow's, the house being so densely crowded that the audience was compelled to stand. The power of God so fell upon the congregation that sinners cried for mercy, and saints shouted for joy. Even the minister, being present, himself "cried out among the rest." It was not till two or three o'clock in the morning, that burdened souls found

peace, and were willing to retire. The signs and tears of a deaf and dumb man were so expressive of his agony of soul in view of his sins, and then of his peace of mind, when they were forgiven, that none could doubt the inward convictions and saving power of the Holy Spirit. At Harpswell he held meetings for several days, and there also saw great displays of divine power. Several were baptized before he left, but whether a church was there organized, or they were received as members of some adjacent church, we do not know.

John Jenks of Gray, being one hundred and one years of age, heard Randall preach, on this tour, and felt, as he had never before, his need of religion. He soon found mercy, and lived a consistent Christian till removed by death at the advanced age of *one hundred and fifteen*.

Randall was absent on this visit about two months, and attended more than sixty meetings. At the next Monthly Meeting in New Durham, "he gave an account of his journey, and the business done in the several branches of the church, to the great satisfaction of the brethren." This was his usual practice afterwards, on returning from his journeys, and the sessions of the Quarterly and Yearly Meetings.

The line of demarkation between the Calvinistic and Arminian Baptists was but faintly drawn for several years. There was no association of churches among the latter till late in 1783, and none among the former in Maine or New Hampshire till two years after, so that ministers and churches were independent, one of another, and some of them were long undecided with which division they would coöperate. Till near the time when the Calvinistic Baptist Association was formed, in 1785, honorable mention is made by Benedict of Tingley, Weeks and Hibbard, as Baptist ministers. Randall and his co-adjutors were acknowledged as sound on all the great questions of evangelical religion, Calvinism alone excepted; and their churches were, for many years, known only as Baptist churches. But

the line of distinction was becoming more and more evident, and it may now be traced back to the year 1780, as the origin of the denomination. It was then that Randall was ordained, and the New Durham church organized. Other free churches existed before it, but they survived only two or three years.

CHAPTER III.

THE QUARTERLY MEETING,
AND GENERAL HISTORY.

1783—1790.

Preliminary Measures—Convention—Organization—Second Session—Circular Letter—Third Session—Fourth—Allen's “Two Mites”—Business of the Quarterly Meeting—Trials in 1785—Whitney's Ordination—Letter to Calvinistic Baptists—Merrill and McCorson Ordained—Quarterly Meeting at Parsonsfield.

ON his tour through Maine in the autumn of 1783, as recorded in the preceding chapter, Randall not only visited the churches, but the ministers that preached a free and full salvation. As they rehearsed to each other their labors and trials, explained the Scriptures, and worshipped together, they felt the need of regular associations of this kind. They had found, too, that the churches needed some organized bond of union, some authorized body to look after their interests, and some appropriate tribunal for counsel and appeal. And it was believed, also, that some combined effort for the worship of God and the salvation of souls, would be blessed by the great Head of the church.

These subjects were often the theme of remark as they sat in the family circle, or travelled together from meeting to meeting. Nor did they *converse* merely, and rest their conclusions upon the deductions of human reasoning alone ; but they asked wisdom of Him who gives “to all men liberally, and upbraideth not.” There was no difference of opinion in their private intercourse, and all were

desirous of a public meeting for a general interchange of views. Arrangements were accordingly made for a Convention, to be held at Hollis in October. How many attended, and who they were, it is now impossible to know, as no record of the meeting has been preserved. Randall, however, was there, and was, perhaps, the leading spirit. The result of their deliberations was a conditional agreement to hold a general meeting, at different places, four times a year, to be composed of ministers and delegates from the churches. The object of this meeting would be to ascertain the state of the churches—consult upon the general interests of religion—adjust difficulties—enquire into the fellowship of those present—examine candidates for the ministry, and ordain them if advisable—and engage in public worship, and the celebration of the ordinances. The *condition* of this agreement was, the approbation of the churches. The men of that day believed in democracy—free and pure;—consequently the proposed meeting was submitted to the churches, and the Convention adjourned till December, for action to be taken thereon.

The Convention again met at Hollis, on Saturday, December 6th, when several reports were received, all approving the proposed meeting. The letter from New Durham expressed great satisfaction, and three delegates were in attendance. “A number were present from various other branches.” The meeting was permanently organized by the choice of Randall as Moderator, and Tingley as Clerk. “After mutual conversation” on the subject, without arriving to any conclusion, the meeting adjourned till Monday. The Sabbath was indeed a day of rest. Many of the delegates had met as strangers, but now worshipped as friends; and sweet was the communion at the table of the Lord, followed by the self-denying service of washing one another’s feet.

On Monday it was voted “to meet *quarterly* for the advancement of Christ’s glorious cause;” and, from this

circumstance, the meeting was called the QUARTERLY MEETING. The times and places of its future sessions were fixed as follows: At New Gloucester the first Saturday in March; at New Durham the first Saturday in June; at Woolwich the first Saturday in September, and at Hollis the first Saturday in December.¹ Benjamin Randall was then chosen Recording Secretary, to whom all the minutes kept by the Clerks of the several sessions were to be transmitted for record. A book of five hundred pages was purchased, and for twenty-five years the record is all in his own hand-writing.

The names of Randall, Tingley, Hibbard, and seven laymen, are affixed to a copy of a license given to Joseph Judkins, of Hopkinton; and, from this circumstance, it may be inferred that they, and *perhaps* they only, were the active members of the Quarterly Meeting. By request a Committee visited the church in Scarborough, "set things in order" there, and gave a certificate to the effect that the members were "Regular Baptists." Rev. Daniel Hibbard had been accustomed to baptize in the name of the Lord Jesus Christ only. It was now agreed that the formula should be the words of Christ, and the candidate be baptized in "the name of the Father, and of the Son, and of the Holy Ghost."

A Circular Letter, or *Epistle*, as it was usually called, was then sent to the churches, and as there was at this time no printing office in Maine, and only one in New Hampshire, manuscript copies were taken from the original. The meeting continued for five days, and, in view of its results, few in the denomination have been more important, as it inaugurates a new era.

It was a coincidence worthy of note, that in this same year in which was organized the Quarterly Meeting, was

¹ It may assist the reader in fixing the locality of the Quarterly Meetings, and the Yearly Meetings (after the change in name), to remember that the June session was always held in New Hampshire, and for twenty-five years, all the other sessions were held in Maine.

embodied also the first of those churches, afterwards known as the Free Communion Baptists. The origin of that denomination was in Stephentown, New York, a few miles east of Albany; and from fountains thus remote in locality, and almost equally remote from the present in time, did these two free streams take their rise. After thirty years, their overflowing waters occasionally mingled, but it was nearly sixty years before they became one and the same.

The second session of the Quarterly Meeting convened at New Gloucester, March 6, 1784. Daniel Hibbard was chosen Moderator, and Job Macumber, Clerk. Macumber was a Calvinistic Baptist, but of liberal views. He not only attended the Quarterly Meeting, and kept the minutes, but preached on the Sabbath. This he could then do, for there was no similar association of churches in the other branch of the Baptist family. But the New Hampshire Association was formed the next year, embracing the few Calvinistic churches in Maine, and after that they no longer coöperated with unbelievers in the theology of the Genevan reformer.

At this Quarterly Meeting the churches in New Durham, Parsonsfield, and Woolwich, were represented by both delegates and letters; those in Hollis, Scarborough, Gorham, and New Gloucester, by delegates only. And this was about the ratio of reports by letter, for many years. The letters were always expressive of good desires and fervent prayers, spoke of trials and declensions, if they existed, or of revivals, if they had been enjoyed; but contained little or no statistical information. All present were found to be in perfect fellowship with each other, and Randall preached from Psalms 133:1: "Behold, how good and how pleasant it is for brethren to dwell together in unity." Several followed with impressive testimonies, and, says Randall, "It was a most marvellous and wonderful meeting; sinners were awakened, and saints rejoiced in God."

As there are no copies of the sermons of that day, and

no surviving witness to tell how they preached, the Circular Letter of this session is given entire. It will show the men—their spirit, address, and moving appeals—better than any general statement.

“Dearly Beloved:—

“ Being now assembled at New Gloucester, and having had, and still enjoying, much of the divine presence and assistance in doing the business, and being in love and fellowship, we now salute you with this epistle; wishing grace, mercy and peace through Jesus Christ.

“ ‘ Unto you, O man, I call, and my voice is unto the sons of men,’ saith Divine wisdom; and feeling our souls influenced, in a measure, by the same tender spirit, and our hearts filled with love, we would call unto the poor, Christless sinners around the world. Precious souls, who are destitute of an interest in the pardoning blood of Jesus, consider, O, for Christ’s sake, consider the dreadful case you are in. How exposed you are every moment to the dreadful storm of God’s indignation. For, if not in Christ, who is the only hiding place, the only refuge, the only name under heaven whereby any can be saved, what safety can there be? Think, O think; what can you do? When the Lord shall make inquisition for blood, how can you answer? O how can you stand before the Lord, and give an account of the many times you have slighted the Saviour, in whom alone the poor, miserable children of men can be safe? How many times has the dear, kind, merciful, all-glorious, all-loving, all-worthy Jesus, come unto you by the tender motions of his blessed spirit, and, shining into your souls, discovered unto you your state, and told you that you were sinners! And, with the still, gentle whispers of his love, said unto you, ‘ Look unto me, and be ye saved, all the ends of the earth.’ ‘ Come, now, and let us reason together, saith the Lord,’ though your sins be as scarlet and crimson, they shall be as snow and as wool. Behold me, behold me! and yet you have turned

him away, and by your practice have said, ‘ Go thy way for this time, and when I have a convenient season, I will call for thee.’ ‘ Away with him. Crucify him, crucify him.’ And as the Jews of old chose Barabbas rather than Christ, you are choosing rather to go to hell, than to heaven. This may seem harsh, but if you will give yourselves time to think a moment, you will find it true.

“ Now, if any of you will go on in sin, indulging in pride and fashions, vain talking and jesting, cursing and swearing, drunkenness, adultery, carnal company, gaming, frolicking and dancing, anger, malice, revenge, worldly-mindedness, worldly honors, Rabbi-greetings, uppermost rooms and chief seats—choosing all, or any of these, is choosing the way of hell, because they are the things that lead there. They are in opposition to the teachings of God’s spirit, which alone can lead the soul to rest and peace. And the soul who rejects that spirit, refuseth heaven. Therefore, dear and precious souls, although you have grieved away Christ’s spirit time after time, for your soul’s sake, for Christ’s sake, for heaven’s, and for glory’s sake, don’t dare put it off once more, lest you should put it off once too often. For, although the blessed spirit has come again and again, with this compassionate language, ‘ How shall I give thee up, O sinner, how shall I make thee as Admah, how shall I set thee as Zeboim ! ’ ‘ Turn ye, turn ye, for why will ye die,’ yet there will be a last time when he shall strive with you. And if he leave you, and God should say, ‘ He is joined to idols, let him alone,’ what a dreadful case would be yours ! O soul-rending, soul-sinking consideration ! you must lie down in hell to all eternity. Therefore, ‘ knowing the terrors of the Lord, we persuade you,’ for Christ’s sake, fly, fly from the wrath to come. O behold, behold the Lamb of God, as he appeareth by his spirit, so that by beholding, you may be changed into the same image before you are eternally undone.

“ Parents, see to it, that you bring up your children in the fear of the Lord. Suppress all vice, and encourage all

virtue, and set them such examples as you can answer at the bar of God. And children, O, for your souls' sake, remember your Creator in the days of your youth, and obey your parents in the Lord. Masters, give that which is just and equal to your servants, both for soul and body, time and eternity. Servants, love and obey God above all things, and serve your masters faithfully, for conscience' sake, toward God.

“O backsliders, leave the field of swine and husks ; return to your Father’s house, where there is bread enough ; remain no longer in a starving condition. O how can you leave so kind, loving, glorious, precious a friend, for a few momentary, carnal delights ? O, for Christ’s sake, return, or your case will be more dreadful than if you had never known anything of Him. For it would have been better for thee ‘not to have known the way of righteousness, than, after thou hast known it, to turn from the holy commandment.’ Dear saints of God, who love Jesus, live up to your profession. Live like children of the King of kings. Let your light shine. Live always ready, like servants, waiting for the coming of their Lord. Then, O then shall you be found of your God in peace, and go to be ever with the Lord. O sweet, ravishing, glorious, soul-reviving thought. O wonderful, wonderful, wonderful, to be ever, forever with the Lord, bowing with glorified millions of angels, archangels, cherubim, seraphim, and the spirits of just men made perfect, crying, ‘holy, holy, holy is the Lord God Almighty.’ What soul can contemplate this without crying out, ‘Come, Lord Jesus, come quickly,’ and hasten the glorious day. So be it.

Amen.

DANIEL HIBBARD, *Moderator.*

BENJ’N RANDALL, *Clerk.*

“ March, 1784.”

The next session convened at Edgecomb, Me., on the island now called Westport, September 4th. Randall was chosen Moderator, and Ebenezer Brookings, Clerk. Here,

for the first time, did *individuals* unite with the Quarterly Meeting, rather than a church. This practice was continued till some of them disregarded the injunction that "they should join with the particular Monthly Meeting where they resided." Considering themselves free from the restraints and responsibilities of the church, in 1787, it was "*Voted*, that those who are not in fellowship with the church, are not with the Quarterly Meeting."

And here, too, was made the first effort to bring the power of the press into the service of the church. Henry Allen, a New Light preacher from Nova Scotia, came into Maine, bringing with him a work of 250 pages, written by himself, and called "Two Mites," in which he discussed several theological questions, such as the Fall of Man—His Recovery by Christ—Embassadors of Christ—The Power of Ordination—The Church—and the Day of Judgment. Both the man and the book were favorably received, and it was now "voted to try and have brother Henry Allen's 'Two Mites' reprinted." The effort was successful, and a subscription edition was soon published. All the sentiments advanced by Allen were not endorsed, but it was extensively read, being almost the only *anti-Calvinistic* work then in circulation.

It was at this session that the day of fasting and prayer was appointed, in view of the corrupting influence of the Shakers, as already noticed.

The Circular Letter from the December session breathes the true spirit of missions. It says, "Our souls long for the knowledge of the glory of God to cover the earth; that there may be one Lord, and his name one through the whole earth. O, dear brethren and sisters, pray, *pray, PRAY* that Zion's King may come, and his will be done on earth as in heaven: Diffuse and breath all around, if possible, through the whole world, the love, mercy, and unsearchable riches of Christ."

As the Quarterly Meeting was the only denominational exponent in that day, the first four sessions have been

considered somewhat in detail, but this will not be done hereafter. The objects of the meeting were stated in speaking of its organization, and they were sought in about the following order :—The Quarterly Meeting convened on Saturday, for several years the first Saturday in Spring, Summer, Fall and Winter. It seems to have been composed of ministers, church officers, and chosen delegates. The observance of this rule was not very strict, and for years the Quarterly Meeting was often a convention of all present, rather than a delegated body.

The hour for opening the Conference having arrived, all united in a song of praise. Prayer was then offered, sometimes by one, and sometimes by several. And the opening exercise of the Quarterly Meeting was not unfrequently a season of social worship, in which both brethren and sisters participated. The meeting then organized, and letters from the churches were read, and entered at length in the book of records. Verbal reports were then given in addition to, or in absence of, the written reports, by any one prepared to give intelligence.

Next in order, usually, was the inquiry into the Christian fellowship of those composing the Quarterly Meeting, and of the church with which it convened. This was ascertained by a vote on a motion, affirming the entire fellowship of the members with each other; or by each one stating, in few words, his feelings at the time. If any were at variance, all further business was suspended, till every reasonable effort had been made to act in true Christian union. Religious services, often a sermon, closed the exercises of the first day.

The Sabbath was spent in social and public worship. Large congregations attended, and when necessity compelled them to meet within doors, and at a private house, they were poorly accommodated. Public services, according to the custom of the times, began early and continued late. Two long sermons were usually followed by earnest exhortations. At the close of the afternoon service, the

Lord's supper was administered, after which those who believed in the "washing of feet," often attended to that observance. The inconvenience of administering the ordinances in the crowds of the Sabbath, soon led to their postponement till the close of the session.

On Monday business was resumed, and continued till it was finished, occupying from one to three days more. A daily sermon was usually preached, and revivals quite often followed. Much of the business now done in the churches was then carried up to the Quarterly Meeting. Precedents were being established, and those cautious men sought wisdom from the counsel of all.

Certificates were frequently given to ministers, laymen and churches, testifying that they were "regular Baptists." The object of these certificates was to relieve the holder from the payment of taxes legally assessed by the "standing order." In 1804 it was agreed to give certificates of attendance at public worship, to men not professors of religion, that they, too, might be exempt from taxation.

The devotional element was the controlling one with the fathers. This fact accounts for the seasons of social worship at the opening of the Quarterly Meeting, and the occasional suspension of business, in the midst of its transaction, for a season of singing and prayer. At such times the power of God often came down in a most wonderful manner. At a Quarterly Meeting in Edgecomb, "after much conference" on the difficulty between Rev. D. Hibbard and a lay brother, it was referred to a committee of five. No sooner was the committee appointed, than one of the number, Joshua Coombs, from Little River, arose and said that he felt impressed with the belief that if the whole meeting would get down humbly before the Lord, and call upon him for help, the breach might be healed. The suggestion was received with favor, and they all bowed before the great Jehovah, and, looking to Him who reconciles man to his Maker, they prayed for reconciling

grace in behalf of these alienated brethren. After many strong cries and great travail of soul, the spirit of supplication was withdrawn, and the two brethren declared themselves to be in full union and fellowship with each other. Business was resumed, and the committee were discharged.

The Quarterly Meeting early became a Biblical school, where the investigation of intricate texts and doctrinal questions was successfully prosecuted.

About this time Hibbard removed to Woolwich, a comparatively strong church, numbering eighty-nine members, and took charge of the Westport church at the same time. Randall continued his itinerant labors, and during the year "travelled over a thousand miles on journeys in the cause of truth." He attended above three hundred meetings of worship, besides many of church business. The year closed with but little revival interest, and the reports speak of worldly-mindedness and great backslidings.

The year 1785 was not without its trials. In the church at Woolwich there was "some misunderstanding on points of doctrine, which caused coldness." In Durham the church suffered not a little from discussions on the subject of predestination. Love and forbearance, elements of the greatest importance to the Christian, were sadly overlooked. The church in Georgetown was blessed with some revival interest early in the year, but, having no pastor, many of the converts fell by the way. The Divine decrees became a bone of contention, and extremes there met. Seeing no way of reconciling with the Bible the doctrine that a part only of mankind were elected to eternal life, many took the opposite error, and professed to believe that *all* were thus elected. These trials were reported to the Quarterly Meeting, and the Circular Letter was directed mainly to their correction; especially the last error.

Randall received a letter from Strafford, dated April 11th, entreating him to visit that place, saying, "The

poor brethren at Bow Pond," and a few in other parts of the town are resolved to arise and build. "We want thee to set in order the things that are wanting. Come down, brother Randall, and help us." The letter was laid before the New Durham church, a sympathizing answer returned, and the desired visit soon made. In compliance with a request from the first church in Strafford, Randall and others went there August 22d, and ordained JOSEPH BOODY, as Ruling Elder. Boody was a promising man, became very prominent in town, and was pastor of the church for many years. He preached extensively, though he received no other ordination, and was indeed a minister.

JOHN WHITNEY, of Gouldsborough, Me., east of the Penobscot, went to New Durham to attend the June Quarterly Meeting, a distance of one hundred and fifty miles. He there related his Christian experience and call to the ministry. The question of his ordination was referred to the next Quarterly Meeting, when it was decided in the affirmative, and he was ordained at Westport, September 7th. The sermon was preached by Randall, from Acts 5: 20, "Go stand and speak in the temple to the people, all the words of this life." It was the first ordination in the New Connection, hence, the occasion was important, the text appropriate, and the sermon one of great power. We cannot know his method of presenting the subject, but considering the men and the times, he doubtless dwelt upon those great truths which lay so near his heart, and were so important for the world to understand. *Salvation* would be his theme—Provided for "the people"—Preached by men Divinely called—and presented in all faithfulness. Tingley made the consecrating prayer, Randall gave the charge, and Hibbard the hand of fellowship. It was "a time of most solemn, melting power;" and the divine seal being thus placed upon their movements as the first man was inducted into the ministry, they were greatly encouraged.

Whitney was nearly thirty years in the ministry, and very useful as an evangelist. He never excelled in argument, or in elucidating a doctrinal question, but his life and being were consecrated to God, and few men have been more successful in stimulating Christians, or awakening sinners. He travelled most of the time, and met with much opposition, but God was with him, and reformations attended his labors wherever he went. The following extract from a letter dated at Edgecomb, and sent to the Quarterly Meeting soon after this, will show the spirit of the man :

“Dearly Beloved Brethren:—

“ By divine leave, I embrace this opportunity to let you know that the Lord hath dealt very bountifully with me since last I saw your face—glory to his great name. I can tell you, dear brethren, that the cause of Christ is sweet to my soul ; and the more we suffer for that lovely name, Jesus, the more precious he is to us. O he is the lovely of lovelies. My soul is ravished with his beauties ; and while I am writing, I long to see and hear that his glorious gospel is spreading from shore to shore. O my heart is pained to see poor sinners slight the dear Redeemer’s dying love, and destroy their souls.

But I can tell you good news. Satan’s kingdom trembles, and Jesus, our dear Lord, still reigns. The goings of our God are to be seen in a most glorious manner. Saints are rejoicing, and sinners are flocking to the ark. In the midst of this, I have fightings without and fears within, but, glory to God, he fights the battles for me, and gives me the victory. Dear brethren, I would charge you to be faithful in the cause of our dear Jesus, and act for the living God at all times.”

During the summer, Tingley and Whitney travelled into many of the frontier settlements in Maine, where sinners were converted, and a few churches were formed. At the September Quarterly Meeting, reports were receiv-

ed, for the first time, from New Canaan [now Lincolnville], and from Number Four [now Paris].

By mutual consent, the winter term of the Quarterly Meeting was removed from Hollis to Gorham, and the church there was found to be in a distracted state. Peace and union were restored, and from this meeting prosperity attended the church for a season.

The Circular Letters were not sent with any regularity after the year 1785. The last one of this year reproves the churches for neglecting their meetings of business and worship, and admonishes them to greater promptness in sending delegates to the Quarterly Meeting.

Randall closes his narrative for the year, by saying, "I have travelled above twelve hundred miles in the service of truth, and have attended above three hundred meetings. My soul doth magnify the Lord, and give glory to his great name."

A few churches enjoyed refreshing seasons in 1786, but declension generally prevailed. The church at New Durham was wading through severe trials, and several cases of discipline were exceedingly perplexing. The church at Squam Island [now Westport] invited Hibbard to settle there about this time, which invitation he accepted, and soon after ceased his itinerant labors. That church was in great trials; one of the leading members was heretical, and others were under his influence; but after his rejection, prosperity again smiled. A church of about twenty members was now organized at Edgecomb "on the main" (some of the members living in Boothbay), by Hibbard, assisted by Whitney, who was now living there.

The Calvinistic Baptist churches in New Hampshire and Maine, having united in an Association, and the prospect of a reunion with them being not yet a forlorn hope, the Quarterly Meeting now agreed to send that body a fraternal letter. If nothing more could be attained than the cultivation of Christian union, it was believed that the effort would not be lost; so the following letter was pre-

pared, approved and sent; Randall alone voting in the negative. We may speculate upon the reasons that may have led him to differ from all his brethren on this question, but shall probably never know whether his objections lay against the principle, the spirit, or the letter of the correspondence.

“ To the New Hampshire Association :—

“ Dearly beloved in our all-glorious Immanuel—Finding our hearts glow and expand with love and pity towards the world of mankind, and with complacency towards all of every name and denomination, where we find the divine image and the unity of the spirit in the bonds of peace; and finding ourselves sweetly bound to do good to all men, and to abstain from all appearance of evil, we hereby testify our desire and prayer for your prosperity in every thing which is for God’s glory and the good of precious souls; and that all stumbling-blocks found with us, or you, may be removed. We wish that all shyness, evil-surmising, or evil-thinking, in any of your hearts, or our own, against our neighbor or brother, may be forever expelled. Let us mutually lay aside every weight, and constantly set the Lord, the worth of his cause and immortal souls, before our eyes.

“ O, let us work while the day lasts, and labor wholly for God. Let us be exceedingly careful in thought, word and action, that we do not reproach the character of Jehovah, who ‘is no respecter of persons,’ but ‘who would have all men to be saved, and come unto the knowledge of the truth.’ Our hearts and doors have been, and still are, open to the messengers of the meek and blessed Jesus, of whatever name. We pray for, and rejoice in, the advancing reign of Him who is King of kings, and Lord of lords.

“ From your sincere friends of the Baptist Quarterly Meeting, held at New Durham June 3, 1786.

“ PELATIAH TINGLEY, *Clerk.*”

This letter, in spirit and the manly avowal of truth, speaks for itself, and is worthy of those good men. An answer was received, and a reply returned ; but, further than this, we know nothing of the correspondence. Having made the first overtures towards friendly relations, and replied to the answer received, our fathers were no more censurable for the continuance of a separation in the Baptist ranks, than for its commencement.

At the December Quarterly Meeting in Gorham, Samuel Thombs of that town, a man of excellent spirit and useful life, was ordained as Ruling Elder ; and at the same time Andrew Cobb and George Hamlin were ordained as Deacons. Dea. Cobb was devoted to the service of his Master, and the interests of the rising denomination. He spared no pains in attending the Quarterly Meetings, and several times entertained it at his own house. Requests were presented for other ordinations, but, mindful of the injunction, " Lay hands suddenly on no man," they were postponed for further consideration. And this practice of postponement from, at least, the first Quarterly Meeting, was the more common usage ; and, indeed, it was universal, when the candidate was not well known.

A remarkable outpouring of the Spirit was experienced in Royalsborough, Me., in 1787, amid great opposition ; and the labors of Whitney were greatly blessed in the "eastern country." The year was noted for comparative freedom from church trials, though too many were disposed to live with but little religion. Randall spent most of his time at home, and some revival interest was enjoyed there. A number of people belonging to Pittsfield, N. H., and considered as a branch of the New Durham church, had sustained a meeting at the former place most of the time since 1780,² and, at their request, Randall and others visited them, August 2d, when Daniel Philbrick was ordained as Ruling Elder, and the supper was administered.

² New Durham Church Records, Vol. I., p. 42.

A council of ministers met with the church in Gray, Me., October 2d, and ordained as an evangelist, Nathan Merrill of that town. Randall preached the sermon, and gave the charge, and Tingley gave the hand of fellowship. "Merrill ran well for a while." Stinchfield says, "He had been useful to the church by occupying his proper gift, which was that of exhortation."

While the Quarterly Meeting was in session at Gorham, the place of his residence, James McCorson was set apart to the work of the ministry, December 4th. Hibbard preached an appropriate sermon from 1 Tim. 4:16, "Take heed unto thyself, and unto the doctrine," &c. Weeks gave the charge, and Randall the hand of fellowship. McCorson was born in the Fort at Gorham, in 1743, a time of war with the Indians. He travelled but little, yet was useful as a pastor.

A letter from the Clerk of the church in Strafford [Crown Point], asking for help, called Randall there March 26th, 1788, who visited through the neighborhood, and thirteen of the old members covenanted together as follows:

"We, whose names are hereunder written, do covenant and promise to walk together in love and fellowship. We agree to take the Scriptures of truth as the rule of our practice respecting our duty to God, our neighbors, and ourselves."

Whitney travelled extensively in the "eastern country," where the good work was progressing; and at Lewiston there was quite a religious interest under his labors, where several were baptized, and a social meeting established. About this time he located his family in Leeds, where he resided for several years. He went up the Kennebec, into the wilderness country of that region, and at Canaan found a few Christians, scattered remnants of a band that once reported itself to the Quarterly Meeting, three years before. These, with others then converted, were organized as a church. He also organized

churches at Bristol and Segunteeook [now Camden], the same year, or at a time shortly previous. This second church in Bristol sent a letter to the September Quarterly Meeting in Westport, desiring farther acquaintance before uniting. Chosen brethren were accordingly sent, who, after a happy conference, gave them the hand of fellowship.

The reports from the churches this year were more encouraging, and the sessions of the Quarterly Meeting unusually interesting. Revivals were enjoyed in Parsonsfield, Cornish, and Buxton, and during the Quarterly Meeting at Edgecomb, ten were baptized. Randall, as usual, visited the churches in Maine in connection with his attendance at the Quarterly Meeting, and was greatly encouraged amid the general gloom that had so long overhung this branch of Zion. But sorrow was mingled with their joys, for at this meeting was received the painful intelligence that Dea. Gilman Lougee, of Parsonsfield, a good man, was no more. He departed this life very suddenly, a few weeks before, by the falling of a rock upon him while at work in a clay pit, and his death was deplored.

William Irish, of Gray, was ordained as Ruling Elder in 1789. He was a useful man, not only in his own church, but in establishing meetings in other towns.

The March session of the Quarterly Meeting was removed from New Gloucester to Parsonsfield, and was to have convened on the 7th instant, at the house of Rev. Mr. Weeks; but a snow storm had rendered the roads impassable, and only a few neighbors came together. A sermon, however, was preached by Weeks, from the words of Elijah to Ahab, "Get thee up, eat and drink, for there is a sound of abundance of rain." Christians discerned the gathering cloud, their faith was strengthened, and their hearts encouraged. Randall arrived in the evening, and the next day being the Sabbath, the meeting was held at Amos Blazo's, in that part of the town where the Seminary now stands. His sermons were followed by "weighty

exhortations," sinners cried for mercy, and saints rejoiced in God. One or more sermons were preached each day during the session, with increasing interest. Of this meeting, Randall made the following entry in his journal: "The power of the Lord was wonderfully displayed in the conviction and conversion of souls. Perhaps nothing ever exceeded it in these latter days. A great number were pricked in their hearts, and cried like one anciently, 'What must I do to be saved?'" An extensive revival followed. Had Weeks and the church yielded to disappointment, when it was found that none from abroad would be likely to come, the result would probably have been far different. Their worship on Saturday prepared the way of the Lord, and he came in the power of his saving grace.

CHAPTER IV.

THE FIRST DECADE.

1780—1790.

Object of Decade Chapters—Review—Statistics—Constitution of the Church—Ruling Elders—Free Communion—Washing Feet—Church Stock—Persecutions.

The history of the church very naturally resolves itself into two divisions—the *internal* and *external* work. By the former is here meant her constitution, ordinances, doctrines, worship, discipline, usages, and other denominational characteristics. The latter refers to her ministry and their labors, the churches and their standing, the general field of Christian effort, and the local incidents of historical interest. The fundamental principles on which the denomination rests, were briefly stated in Section II. of the Introduction, and that being done, the external phase of the history first presents itself for consideration. In examining this, it seems well to pause every ten years, and not only survey the ground over which we have passed, but look *into* the church, and acquaint ourselves with her internal position, arrangements, and general means of efficiency. This will be the object of the Decade Chapters.

We are now somewhat acquainted with the founders of the denomination. One of the clergymen remained independent of the Quarterly Meeting, and one has fallen; the other eight are active laborers. The stand-point from which their position and action should be viewed has been shown; and the success of their first efforts has been

stated. We have been over the field of their operations, and seen twenty-two churches rise and struggle, sometimes for enlargement, and sometimes for their very existence. Four of these churches—Loudon, Tamworth, Acton, and Scarborough—are supposed to have lost their visibility before 1790, and none were organized to take their place; but the other eighteen were lights in their several localities, shining with more or less strength. We have seen them united in Quarterly Meeting organization, and permanently established as a Christian people.

The *Statistics* at the close of the first decade cannot be ascertained with certainty, but an approximation is possible. The estimated number of members was four hundred, and the number of churches, active and efficient, eighteen. There were eight Ordained Ministers, seven Unordained, and nine Ruling Elders.

The old churches in Loudon, Strafford, and Acton, had been free churches, but had never associated with the others as a denomination, and, having lost their visibility, are not inserted below. The following Table presents the churches in chronological order, with the former name of the place in *italics*, enclosed in parentheses. The name of each minister is set against the church with which he is known, or supposed to have been connected. Ruling Elders, so far as known, are inserted with unordained preachers, the latter in *italics*.

STATISTICAL TABLE IN 1790.

<i>Churches.</i>	<i>Ministers.</i>	<i>Ruling Elders and Unordained Preach- ers.</i>
1780. New Durham, N. H.,	Benjamin Randall,	<i>Joseph Boody, Jr.,</i> <i>Nathaniel Buzzell,</i> <i>Samuel Tasker,</i> <i>James Runnells,</i> <i>Isaac Townsend.</i>
" Hollis, Me. (<i>Little Falls.</i>)		
1781. Tamworth, N. H.* " North Strafford, N. H.,	Joseph Boody.	<i>Eben. Brookings, Jr.</i> <i>Thomas Stillwell.</i>
(1 Barrington.)		<i>David Oliver.</i>
" Woolwich, Me.,		<i>John Dunton.</i>
" Georgetown, Me., (<i>Parker's Island.</i>)		
" Westport, Me., (<i>Squam Island, part of Edgecomb.</i>)	Daniel Hibbard,	
" Bristol, Me.		<i>John Cotton.</i>
" Gorham, Me.,	James McCorson,	<i>Samuel Thombs.</i>
" Scarborough, Me.* (<i>Dunston.</i>)		
" Durham, Me., (<i>Little River.</i>)		<i>Levi Temple.</i>
1782. Gray & New Gloucester, Me.,		<i>William Irish.</i>
1783. 2 Strafford, N. H., (<i>Barrington, C'n Pt.</i>)	Nathan Merrill,	<i>Micajah Otis.</i>
" Parsonsfield, Me.,		
1785. Lincolnville, Me. (<i>New Canaan.</i>)	Samuel Weeks.	
" Paris, Me. (<i>Number Four.</i>)		
1786. Edgecomb, Me.,	John Whitney.	
1788. Canaan, Me.		
" 2 Bristol, Me. (<i>Redford's Island.</i>)		
" Cambden, Me. (<i>Seguntecook.</i>)	Pelatiah Tingley, (<i>of Waterboro', Me.</i>)	<i>Daniel Philbrick,</i> <i>(of Pittsfield, N. H.)</i> <i>Joseph Hutchinson,</i> <i>(of Windham, Me.)</i>
20 Churches.	8 Ministers.	<i>9 Ruling Elders.</i> <i>7 Unord. Preachers.</i>

* Probably extinct

The *Constitution* of the church first claims our attention as we look into her internal arrangements. The development of the Old Testament church was inward, from the external rites and ceremonies ; while that of the New, was outward, from the heart. The same difference existed between the formality of the “standing order” and the spirituality of this free branch of the Baptists. Consecration, continuous and entire, was the spirit of their lives ; and, if taught in a manner less formal than now, it was taught none the less successfully. They Christianized the idea of Pythagoras, as he said, “We are always happiest when we approach the gods.” So close was their walk with the living God, that they recognized his special providences, and usually lived above the world, in that spiritual atmosphere where all is light, life, peace and joy.

Christ, the author of their salvation, was always placed in the front ground of man’s contemplation, and around him was seen to cluster all the glories of redemption. Nothing was attempted till the alienated branches were restored and grafted into Christ, the living vine. Till the spirit of adoption was put into their hearts, and Christ was in them, not only the hope of glory, but working “both to will and to do of his good pleasure.” The inward work —the work of the Spirit on the heart, the absolutely essential work of regeneration and divine guidance—was clearly and strongly urged. So correct and complete, so scriptural and experimental, were their views of the inner and higher life, and so familiar were they with its practical workings, that the wisdom of all subsequent men and times, has failed to present it in a more impressive light. It was this endowment from on high that gave them efficiency ; and for its preservation in the church, their care was most vigilant, and their efforts untiring.

This working spirit within, necessarily produced effects without. And this making outward—the manifestations of the inner work—were greatly circumstantial. There was no carefully devised arrangement for presenting the

church outwardly in her most commanding influence. This was rather overlooked, in the all-absorbing interest with which her inward life and power were cherished. The *development* of the inner life, modified, as it was, by the circumstances of the times, was not always without error, or excess. These wholly outward manifestations were afterwards, in some respects, changed and improved, as time and experience suggested. But if the church outwardly has undergone slight changes in her mode of worship and means of usefulness, it is hoped and believed that inwardly her constitution and spirit remain untouched. It would be better for herself and the world, to go back to *all* the positions of the fathers, than to lose their spirit in the correction of their forms. But we need not err in either respect. We need not lose the divine spirit with which they were energized, nor adhere to their usages when a change in times and circumstances suggests a better way. The spirit of Christianity is divine, and, like its Author, is immutable. The manner of its manifestations, and of applying the means for its advancement, is human, and, therefore, subject to change and improvement.

Tenacious as the fathers were for the spiritual interests of the church, they were not indifferent to her welfare as externally constituted. They believed in the formal organization of local churches; and the act was one of solemn interest. There is no evidence that baptism was administered to those who declined to unite with the church; but it is certain that some, baptized by Randall, united with the New Durham church, when they lived twenty-five miles distant.

A Monthly Meeting was established at the organization of a church, at which all members were expected to be present and speak of their Christian experience, and test their fellowship with each other. Exhortation, confession, prayer, and praise, were appropriate exercises, and some-

times business was transacted, but more generally church meetings were held for that express purpose. They believed, with the Puritans, that every church, when fully organized, should have a Pastor, Ruling Elder, Deacon and Clerk.

The *Ruling Elder* had his duties specified in the old Cambridge Platform, and they were, "to assist the pastor in such acts of rule as are distinct from the ministry of the word and sacraments." And the old divines add, "to pray with the congregation and expound the Scriptures" in the absence of the minister. The office was soon unrecognized by the Puritans, but Randall had two Ruling Elders ordained in the New Durham church at the time of its organization. As the first ministers were evangelists, and most of the churches had no pastor with them, there was a kind of necessity in selecting one or more of the most judicious members to perform the pastoral duties. They occasionally administered the ordinances, and in 1785 the Quarterly Meeting agreed that they "should be very cautious in seeing that such members as they may baptize, be soon added to some branch under their watch and care; and that the administration of the ordinances by a Ruling Elder, ordinarily be in the absence of a Teaching Elder only." By vote of the Quarterly Meeting, the Ruling Elder was the standing moderator of the church.

Several of the churches organized by Randall were at first regarded as branches of the New Durham church, though when he was present as pastor, each transacted its business as an independent body.

After the organization of the Quarterly Meeting, the churches surrendered to that body the right of rejecting members, and of final action in all cases of difficult labor. The Quarterly Meeting exercised its authority in both these respects for twenty years. It seems to have been regarded as *the church*, while the local churches were generally called branches, or Monthly Meetings.

The *Discipline* of many of the first churches was strict and extensive ; some of them being seldom free from church labor. If no satisfaction could be obtained from an offending member by private interviews, the grief was laid before the church, and an effort made through a committee. Failing in this, the Quarterly Meeting was then asked to assist, and some of the most skilful were sent to the church. Next, the offending member was laid under a written admonition, borne to him by a faithful brother ; and this was sometimes repeated. All this effort was not too much for saving a fallen member. But the Scriptural rule of first seeking a personal reconciliation was not strictly observed ; for the test of fellowship usually taken at the Monthly Meeting, and at every session of the Quarterly Meeting, often brought the trial prematurely before the public. It is quite certain that many improprieties which are now suffered to pass unnoticed, or are corrected by individual effort, were then brought at once before the church.

The Quarterly Meeting set the churches a worthy example in regard to discipline. At one of its sessions “ it was voted that N—— M—— be admonished for anger, peevishness and swapping horses, which was done by the Moderator in a very solemn manner.” The Quarterly Meeting not only investigated and settled all difficulties, if possible, between its own members, and in the church where it convened, but it sometimes adjourned from place to place for this purpose ; as in 1786, when it adjourned from Westport to Georgetown, and thence to Woolwich.

The wearing of ornaments, and a manifest spirit of conformity to the world, were decidedly disapproved. Personal and public efforts were made to correct this growing evil ; and not only by the *example* of Randall and others, but by labor in the Quarterly Meeting, a plain uniformity in dress was sought.

Free Communion was not at first advocated in the free division of the Baptists ; and yet no clue to any sentiment

in conflict with it can be found. The great controversy among Baptists then involved only three questions—perseverance, the freedom of the will, and the extent of the atonement. With the Congregationalists, it involved three additional questions—baptism, personal piety, and ministerial support. The want of sympathy between the Congregationalists and the Baptists had led each body to desire communion only with those of its own sect ; hence, the communion question was not a practical one. But it early came up for consideration. At a conference in the New Durham church, September 12, 1781, all seem to have been agreed in the propriety of communing with such as had been immersed. But wishing to be right in their position towards all Christians, this inquiry was raised : “ *Is it duty to commune occasionally with such as have not been baptized by immersion?* ” “ *After long labor it was referred for further consideration,* ” and resumed at another conference the same week. The discussion involved another question which took precedence for the time, and the subject of communion was waived.

At the second session of the Quarterly Meeting, held in March, 1784, the Woolwich church introduced the subject by asking this question : “ *Is it right to commune occasionally with persons who have never been baptized by immersion?* ” This was not a question of policy, but principle ; “ *Is it right to commune* ” with such ? The answer shows the great caution of those men in taking a position in advance of all others, before they clearly saw the Scripture ground on which to stand. They said, “ *It is the mind of the meeting that we need not trouble ourselves about this question now, as we have never had any trial with it.* ” The reason for this conservative answer is contained in the answer itself ; “ *we have never had any trial with it [proposed communion with persons sprinkled], and when we do, it will then be time enough to labor on it, and act as we shall find duty.* ” As there were none at this time who would condescend to commune with this despised

people, the declaration of open communion would then only have rendered them still more obnoxious in the eyes of others. But the question soon became a practical one in New Durham, and then there was no hesitancy in meeting it. Early in 1785 the church voted that "We believe it duty, for the future, to give leave to such brethren as are not baptized by immersion, whom we fellowship in the spirit, to commune with us occasionally if they desire it; and to have the liberty of all church privileges." They believed it "*duty*" to have an open door to the Lord's table, for all "approved Christians, who "*desire*" to come. "*The liberty of all church privileges*," evidently had reference to those of worship, so that while they were known as Baptists, they showed themselves to be *free* Baptists.

In December following, the Quarterly Meeting agreed "to receive such as we have satisfactory evidence to believe are united to Christ by a living faith, are tender to know duty and do it, and are willing to be under discipline." This agreement was unanimous, with the exception of a licensed exhorter; and the next year it was reconsidered, and unanimously re-affirmed. Three years after this is the first record of "a general *invitation* being given." Thus early and permanently was the question of communion settled on the broad basis of Christian character, where John Bunyan had placed it one hundred years before, and in defence of this position Robert Hall was then a strong advocate. It was regarded as an ordinance of the gospel, to which all true believers had a right; and yet, as pre-requisites, the *mode* of baptism was ignored, church membership implied, and a spirit of faithful obedience required.

The "*Washing of Feet*," as a gospel ordinance, was never received with universal favor. When the subject of free communion was first considered in the New Durham church, in 1781, this question was introduced, and for two or three years elicited great interest, and diverse feelings. The church did not declare it obligatory upon Christians,

but, in a tolerant spirit, “ Voted, Liberty to those that believe it duty ‘ to wash one another’s feet.’ ” Nathaniel Buzzell, a Ruling Elder, and Deacon Davis were grieved with this action, and, after meeting, gave free expression to their feelings. A conference was called the next Sabbath, “ between meetings,” when they publicly objected to the act of washing feet, as an innovation among the ordinances of the gospel. Nothing could be done to effect a reconciliation, and they left the meetings. In January, 1782, Buzzell confessed his want of charity towards those who felt it duty to observe the washing of feet, and was restored amid great rejoicings. A kind letter of admonition from Randall in June, written by vote of the church, touched the heart of Davis, and he was restored.

For many years this rite continued to be observed by the ministry, in connection with communion at Quarterly and Yearly Meetings, but its observance was left optional with all. It was never observed with any great frequency or regularity ; the first instance on record being at North Strafford in 1783. Many churches provided themselves with a couple of basins, and a supply of napkins, and, after communion, it was often customary for the male members of the church, who believed in the practice as an ordinance, to gather into a group by themselves, with one of the basins and a part of the towels, and there, not only show, but cultivate humility, by washing and wiping each other’s feet. The females, by themselves in another part of the house, did the same. The foot was held over the basin, a little water in the hand was poured upon it, and then it was wiped dry ; and thus the ceremony did not occupy a minute’s time with each person. It was claimed by those who entered heartily into this observance, that it was often among the most precious seasons of their experience.

A more careful investigation of the subject, and consideration of oriental customs, led to the conclusion generally, that Christ enjoined the practice upon his disciples, not as

a religious rite, but an act of hospitality, that would call into exercise their Christian humility. The practice gradually went into disuse, and when the subject was last under discussion, in 1831, the unanswerable arguments of Burbank and Caverno confirmed the denomination in the position previously and generally taken, that the washing of feet is not a gospel ordinance.

Church Stock was the property of the church gathered from its members, for meeting its necessary expenses, and for benevolent purposes. It consisted of money, provisions, clothing, &c. Eleven months after the organization of the New Durham church, there was "in store one hundred and eighty-five continental dollars."¹ Many churches had their poor to provide for, and to meet the travelling expenses, at least, of ministers who visited them, especially such as visited them by invitation. To meet these wants, the Quarterly Meeting in June, 1786, voted "to exhort the several branches to raise Church Stock for the use of each branch." This proposition was generally approved; and the New Durham church said it was "excellent and apostolic." The subject was often before the Quarterly Meeting, and great efforts were made to reduce it to system and equality. It was an easy matter to pass resolutions in Quarterly Meeting, in favor of Church Stock, but quite a different work to go into the churches and collect the money. The subject was commended to the churches in the Circular Letter of 1788, as follows: "Beware of covetousness; consider that 'the earth is the Lord's, and the fulness thereof;' that you are not your own, but are bought with a price. We are apprehensive that there is a too general neglect of Church Stock, and of contributions to the necessities of the needy. By withholding more than is meet has tended to poverty, grievous poverty of soul, and what is far worse, has awfully dishonored our most kind, loving Lord and Master." The

¹ This "continental" money was the paper currency of the country, then greatly depreciated in value—perhaps ten-fold.

next year the records say, "With regard to Church Stock, we find to our grief that it has been very much neglected." The importance of this fund was clearly seen and deeply felt by some. But clear views and deep feelings on the part of a few will not bring money, while the masses neither see nor feel. And here was the neglect; and the consequences have blasted many a promising harvest. Large fields of usefulness are now unoccupied, many churches have become extinct, and in many respects has Zion languished, simply because the luxury of giving has not been foreseen, and the idolatry of covetousness has not been understood.

Without giving up their favorite project of Church Stock, the Quarterly Meeting agreed in 1789 to raise a general fund for its own distribution. The churches were advised "to lay aside more or less yearly, or oftener, for charitable uses, to be brought in to chosen men, and by them distributed to the needy, according to their discretion and wisdom." Joshua Coombs, of Little River, Me., was appointed Treasurer, and each church was desired to choose a collector and report every quarter. Here was systematic benevolence on general principles, but the effort was not very successful. Times were hard, and money was scarce, so that trials and discouragements often looked those Christian pioneers sternly in the face; and, as they faltered not, ungrateful must be that posterity that refuses to honor their devotional and sacrificing spirit.

While upon this subject, we may anticipate a few things belonging to the next decade, and not refer to it again. In 1794 the New Durham Quarterly Meeting voted, "That each Monthly Meeting [church] collect a Stock for its own benefit by equality. That one or more be appointed to apportion the sum which the Monthly Meeting concludes to raise; and that each member convey to the Treasurer his proportion, in such *species*² as may be most convenient

² For several years after the Revolutionary War, there was so little money in circulation that, in many business transactions, "barter" nec-

for him ; or be deemed a transgressor." Many churches complied with the instruction, but others did not, and as the vote could not execute itself, they were left without means. The appropriation of this stock was for various purposes, under the direction of the church. The New Durham records speak of " fifty cents a week" for the support of a poor sister ; " fifteen shillings to Eld. Randall's family to supply them with bread-corn in his absence to the Yearly Meeting ;" " \$12" at one time, and " \$14" at another, for " the use of a pasture during Yearly Meeting ;" " \$4 for the use of a horse by Randall to Marshfield, Ms.," &c.

The *Persecution* experienced by the fathers, was not, to any great extent, physical abuse, but opposition to their worship and labors. For years they were obliged to pay their " minister tax" to the " standing order," in many towns. When the Loudon and Canterbury church publicly discarded Calvinism, one of its members had just been released from a long and expensive lawsuit, in which it was decided that dissenters *must* pay their assessed taxes. A member of the Wolfborough church refused to pay, and his cow was taken. Rev. Joseph Goodwin, of Maine, had his horse taken for the same reason. It was of little use to resist the parish collector, and the taxes were generally paid ; but the influence of such taxation was irritating and oppressive. And, because the fathers publicly and privately opposed the whole system, they and their efforts were, in turn, opposed.

The right to worship separately from the " standing order," was denied ; and such worship as that of the " Randallites" was intolerable. Their doctrines were misrepresented, and their excesses greatly magnified. They were

essarily took the place of cash. This fact explains the following records of the Canterbury church.

" March 6, 1796. Voted to sell ten bushels of rye from the Church Stock to purchase things for the communion table."

" June 7th, Voted to send one bushel of wheat and one-half bushel of rye to the Yearly Meeting."

reproached as “freewillers;” and, since their meetings could not be suppressed, the disturbance of them was often justified. They lived in the midst of reports, false as they were foolish and scandalous. On one occasion, as Tingley went to fulfil an appointment, opposers had become so excited that legal measures were taken for warning him out of town. When the officer came to serve the writ, he was so agitated with rage or fear, conscious guilt or Divine reproof, that he could not read it; and, after two or three ineffectual attempts, Tingley, in compassion, read it for him, and, returning the paper, continued unhesitatingly about his “Master’s business.”

In that day, as in the apostles’ day, it was said, “concerning this sect, we know that every where it is spoken against.” Its free doctrines were declared to be heretical, and its free worship to be disreputable. Every progressive step was contested, and their extinction, as a people, was perseveringly sought.

CHAPTER V.

THE YEARLY MEETING,

AND HISTORY OF THE TWO PRECEDING YEARS.

1790—1792.

Randall's Affliction—Winslow's Letter—Cotton—Declension—Re-organization at New Durham—John Buzzell—Church in Waterborough—New Durham Quarterly Meeting—Yearly Meeting—Sessions of the Quarterly Meeting.

THE year 1790 commenced with a state of religious apathy in most of the churches. But few attended the Parsonsfield Quarterly Meeting in March, and those few brought disheartening reports from all quarters. Randall was distressed, and in May his affliction was further increased by an attack of the influenza, a sweeping epidemic, that brought him very low, and forbade his attendance at the Quarterly Meeting with his own church in June. When partially recovered, he was summoned to the dying bed of his honored father in Ossipee, twenty-two miles distant, and found him speechless ; and in a few hours the struggling spirit left for the land of rest. The funeral was at New Durham, where the son, in feeble health, preached from Ps. 37 : 37. “Mark the perfect man, and behold the upright, for the end of that man is peace.”

At the September session of the Quarterly Meeting, a letter was received from Kenelm Winslow and wife, of Lewiston, saying, “We believe that you deny election, the perseverance of the saints in Christ, and the sovereignty of God. We desire that you would grant us a

dismission from your church, or we must take it," &c. This letter produced quite a sensation in the meeting, and it was thought best to pass no longer unnoticed such cruel aspersions. A lengthy reply was returned, by order of the Quarterly Meeting, denying the charges, and explaining the doctrines. They were admonished to cherish and manifest a different spirit, or they would be dealt with as transgressors.

A class of ill-mannered, self-righteous, contentious persons usually attended the Quarterly Meeting at Gorham, and so great was the annoyance, that Gorham, for several years, was called "the seat of war." At the November session, their obtrusiveness in the conference was a great trial, and on the Sabbath they publicly opposed and contradicted the speakers. These things were endured with patience, and were sanctified to their more close adherence to Christ.

The singularities of John Cotton came under consideration at this meeting, and the Quarterly Meeting "concluded that said Cotton has a gift to improve in the church, but it is possible he has sometimes spoken too much, or spoken after he should have left off." The Religious Magazine says, "This Cotton had an excellent gift of exhortation, but it may be said of him as it was of Elias, 'he was a man subject to like passions as we are ;' and sometimes his zeal for God carried him to a great length, and exposed him to great persecutions." There have been John Cotton's in every age of the church ; men who mean well, and whose determined purpose is to reprove sin. They scorn the idea of adapting their efforts to the peculiar circumstances of men and times, and disregard the peaceful avenues to the heart, when a more offensive one is most direct. Their unacquaintance with human nature, and their disregard for the rules of propriety, render them fit subjects of our Saviour's admonition : "Be ye wise as serpents and harmless as doves."

The long dark night of religious declension, that had

rested down upon the churches for six years, was now, at the close of 1790, becoming dark in the extreme. Church Stock, Monthly Meetings, and discipline were sadly neglected, and Zion, with her broken walls, lay everywhere exposed. "This was said to be the most dark and trying time that ever these people experienced."¹ Ministers travelled, preached, and did what they could; individual Christians, in many churches, sustained the covenant meetings, and struggled on, but the attendance was small, and little or no impression for good seemed to be made. It was one of those distressing periods, that occasionally come in the history of the church, when iniquity abounds, and the love of many waxes cold. But the Lord was preparing them for more efficient service, by showing them the insufficiency of human wisdom and strength. He knew just how far and how long to test their adherence to his cause, before granting deliverance. Christians mourned with increasing sorrow, over the desolations of Zion, and the sinner's dreadful end. Having learned that there was no hope in man, they went to God for help, and their plea was the language of Joshua: "O Lord, what shall I say when Israel turneth their backs before their enemies?" "What wilt thou do unto thy great name?"

In New Durham, the state of things was daily becoming more hopeless. Early in the year 1791, Randall wept, as it were, "between the porch and the altar," praying as did one anciently, "Spare thy people, O Lord, and give not thy heritage to reproach." No heart was more susceptible of deep emotions than his, and through this whole struggle, he says, "I did not feel in the least discouraged, but was resolutely determined, by grace, to persevere." He was always prepared to point inquiring sinners to the Lamb of God; and, when pardoning mercy was experienced, his harp of praise was always in tune. No efforts were too great to save the perishing, or reclaim

¹ Religious Magazine, Vol. I., p. 60.

the wanderer ; and, when all had failed, he pursued the even tenor of his way, as undisturbed and trustful in God, as though all things had worked according to his desires. And this spirit he infused, in a wonderful degree, among his associates.

He now visited through the church, conferring with the living members as to what could be done, and at the Monthly Meeting in March, it was found that a great majority of the members were backslidden, and would do nothing to sustain the meetings or discipline of the church. They came to this conclusion : “ Our covenant obligations are broken ; we are no longer a church in visible standing, and we believe it most for the glory of God that a public declaration be made to that effect.” This public confession was made on two successive Sabbaths, and produced great excitement. The 13th of April was the day appointed for the organization of the new church. As Christians are required to walk in “ all the commandments and ordinances of the Lord blameless,” they first decided what were the more important commandments, and the ordinances were specified. The following is an abridged copy, but contains all the ideas of the original draft.

1. *Non-conformity to the World.* Christians are commanded not to conform to the world in its customs, fashions, and idle conversation ; nor countenance them who do, but rather reprove them.
2. *Liberality.* They are to do good to all, communicate to the Church Stock, and admonish the covetous.
3. *Pride.* They should not exalt themselves, debase others, or adorn their person with ornaments or superfluous apparel.
4. *Business.* They should not follow the customs of the world in trade, but do as they *would be* done by, and not as they *are* done by.
5. *Lawsuits.* All difficulties between Christians should

be settled by the church ; but an unbelieving debtor may be sued, when " he is better able to pay, than the brother is to go without it."

6. *Exhortation.* Christians should be ready to speak of religion as well as earthly things, since God has been pleased to say, " They that feared the Lord, spake often one to another."

7. *Secret Prayer* is a positive command.

8. *Family Worship* should be sustained by reading the Scriptures, by prayer, and discoursing upon religion in the family.

9. *Family Government* should be exercised over children and domestics, and they restrained from evil practices and encouraged in virtue.

10. *Bearing Arms.* True Christians cannot " bear carnal weapons," but should possess " a kind and loving disposition."

The Ordinances of baptism, the Lord's supper, and the washing of one another's feet, should be observed.

The covenant was then signed, and the whole number, twenty-one in all, bowed before the Lord, and besought him for the uniting spirit of love that would join their hearts in one.²

Different opinions were entertained as to the propriety of this church action, and Randall expected nothing less from the Quarterly Meeting ; but, after making a statement of the facts before that body, he says, " The brethren from distant parts made no objection." Buzzell's Life of Randall expresses the opinion, that " it would have been better for the brethren to have stood by their first covenant, and used timely labor with transgressing members, according to Scripture rules."

This little church of living members was now well united, and ready for Christian labor. They at once set

² These articles and the covenant were laid aside prior to the year 1803.—*New Durham Records*, Vol. II., p. 151.

themselves about the work of reclaiming their former brethren, and thus endeavored to fulfil their obligations under the old covenant. In a few instances they were successful, but in most cases they were coldly received, and greatly blamed. The church and pastor moved steadily onward, prejudices died away, acknowledgments were made, sinners were uneasy, and it was soon evident that the Lord was in the place. At the first Conference, May 7th, every member spoke, and it was a precious season. The next day, the word was preached with power, the ordinances were administered with more than usual solemnity, and the power of conviction seemed irresistible. A meeting was appointed for the next day, and "as many as fifty were at once inquiring with tears what they must do to be saved, or praising God for redeeming love." Meetings were held every day, and sometimes evenings, busy as were the people in this seedtime of the year. Christians were faithful, converts could not keep silence, and new cases of conviction and conversion were of daily occurrence. The Quarterly Meeting came June 11th, and gave a new impulse to the work. A sermon was preached Sabbath morning, and the entire afternoon was spent in exhortation, "with much of the Divine presence." Monday was spent in social and public worship, and at the water, where seven were baptized, "the Holy Ghost descended most blessedly." It appears from the journal of Randall that June 8th he baptized two;³ 10th, two; 11th, one; 13th, seven; 14th, five; 16th, one; and thus the work went on till, in three months, sixty-seven were added to the church. Never were the praises of God more joyfully sung; and they were all the sweeter from the contrast of present scenes with those long years of declension, through which they had sorrowfully journeyed. "The ministers appeared to be clothed with salvation; their testimonies were clear and pointed; and they waited for the

³ John Buzzell and Simon Pottle; both afterwards entered the ministry.

putting forth of the good Shepherd. Each one appeared to know his lot. When they preached, or prayed vocally, they spoke one at a time, and the rest heard or joined [in spirit], and at the close, added their—*Amen.*"⁴

Brighter days were now dawning upon languishing Zion, as she was "coming up from the wilderness, leaning on her beloved," and the spirit of revival became quite general. Whitney went to Kittery, Me., early in the season, where many experienced religion, and a church was embodied. In a letter to the Quarterly Meeting in June, they say, "There is great union among us, and a number more appear to be under deep concern."

Soon after Christmas, in 1789, a stranger called at the house of Randall one evening, inquiring for the residence of a friend living in the vicinity. It was the young man who had opened a school in an adjoining neighborhood the week before, and this interview led Randall to visit and patronize it. The teacher was a constant attendant upon his meetings, and, while teaching others, was himself all winter secretly desiring to learn of Christ. The evening after his school closed, was spent by the teacher at the house of his spiritual instructor. The interview was closed by prayer, and that same night, on the way to his boarding place, mourning over his sad and lost condition, and crying for mercy, deliverance came. The next day being the Sabbath, he confessed Christ in the public congregation, and thus did John Buzzell return to Middleton a Christian man.

In April, 1791, just twelve months after his conversion, and when twenty-five years of age, he preached his first sermon, and in his own town. Various were the opinions of this effort. Some said he is a good man, others said, nay, but he deceiveth the people as well as himself. There was considerable opposition, but the meetings continued, and his brother Aaron was the first to find mercy, and he became an efficient co-laborer and able minister of the

⁴ Religious Magazine, Vol. I, p. 82.

cross. Seven others, without ministerial counsel, "after solemn prayer to Almighty God, for wisdom and understanding, entered into a solemn verbal agreement to consider themselves a church of Christ, and to take the Scriptures of truth to be their only rule of faith and practice." A Monthly Meeting was established, and, in about three months, nearly forty persons, most of them heads of families, united with this Christian band. None of them had been baptized, but all of them were soon after, and they became a branch of "the church of Christ in New Durham." The gracious work extended into Brookfield, Woburn, Barnstead and Pittsfield, where many turned to the Lord. At the last named place, a church was now organized. The principal laborers were Randall and Boody as ministers, and David Knowlton, Isaac Townsend and John Buzzell, as unordained preachers, assisted by many exhorters, both male and female.

There had been a band of Christians in Waterborough, Me., for several years, so many of them in 1785 that the Quarterly Meeting sent a committee "to see if those of *Massabesec* will embody, and travel in visible order." A church was now organized at a place called Ossipee Hill, and this town became the residence of Tingley. Revivals were also enjoyed in Raymond and Bristol, and "this year was one of release to many souls."

The year 1792 commenced on Sunday, and Randall preached at New Durham from Ezra 7: 9, "Upon the first day of the first month began he to go up from Babylon." He was Divinely assisted, and the effect was astonishing. Prosperity continued to attend the church, and its numbers and graces were constantly increasing. One hundred and twenty-six members were connected with the church; of this number, ninety-five were accounted active members, and resided in no less than fifteen different towns. To leave them uncared for, in their inexperience, would have been cruel; and to organize independent churches in their scattered condition was unadvisable. Randall saw the ne-

cessity of some new arrangement for meeting the wants of the people in their several localities, by securing to them the means of grace, the counsel of experienced men, and a bond of union that would be their hope and strength. A plan was at length matured, and approved by all who examined it. A general meeting was notified to convene at the house of James Lock in Barnstead, May 23, 1792, and delegates were present from four Monthly Meetings. There were eight from New Durham, six from Strafford, four from Pittsfield, and three from Middleton—twenty-one in all.

Randall was chosen moderator, and John Buzzell clerk. Randall then presented his "Method for the Better Regulation of the church at New Durham," which was adopted, and each Monthly Meeting was to provide itself with a clerk and book of records, and attend to its ordinary discipline. Delegates from these branches were to meet once a quarter, and at this Quarterly Meeting their records were to be examined, and any desired assistance given. The Quarterly Meeting organized in 1783 was to become a Yearly Meeting, and thus a new order of things was arranged. This meeting at Lock's became a permanent organization, and the times of its sessions were fixed on the third Wednesday in January, May, August and October. Then and there commenced the New Durham Quarterly Meeting.

On the ninth of June the old Quarterly Meeting, embracing *all* the churches, convened at the house of Randall. "The Method" for the organization of local Quarterly Meetings, as given above, was presented, and after due consultation, was unanimously adopted. This organization was no longer called a Quarterly Meeting, but assumed the name of **YEARLY MEETING**; not because it held only a yearly session, but because it held only a yearly session in the same place. The transactions were recorded in the book previously used, and the meetings continued much the same as before this change, only they gradually

took less and less notice of personal matters and strictly local interests, and gave attention more particularly to general subjects and referred business from the Quarterly Meetings. It was, in reality, the same meeting, wherever its sessions were held, and business, commenced in one state, was often finished in another. It was usually designated by the name of the town, or state, or part of the state in which it was held ; as the Parsonsfield, or Maine Western Yearly Meeting, in February ; the New Durham, or New Hampshire Yearly Meeting, in June ; the Edgecomb, or Maine Eastern Yearly Meeting, in September ; and the Gorham in November.

The organization of the denomination was now more complete. Individual Christians in any particular locality united in the formation of a church. To it they were amenable, and to it, also, they appealed for redress in their grievances. The church was a home—a family circle—where social joys were often pure and precious. Churches reported to the Quarterly Meeting, and, to a certain extent, were amenable to it. They were not then the independent bodies they have since become ; but, for several years, both churches and ministers considered themselves under the supervision of the Quarterly Meeting, whose authority was *greatly* respected. The plan contemplated the establishment of a Quarterly Meeting wherever a sufficient number of churches were conveniently located ; and this has since been executed. Quarterly Meetings became responsible to the Yearly Meeting, when the plan was fully consummated, and the Yearly Meeting was the highest tribunal in the denomination, and took cognizance of all questions of general interest. Thus, the year 1792⁵ marks another era in the denomination.

At this time there had been thirty-four sessions of the

⁵ It was this same year that the first Methodist society was formed in Boston (being the third in New England), by Jesse Lee, the apostle of New England Methodism. His first sermon in this land of the Puritans was in 1789.

Quarterly Meeting; five at New Gloucester and four at Parsonsfield in March; eight at New Durham in June; eight at Westport in September; and two at Hollis, and seven at Gorham, in December. Randall was absent but once, or twice at the most, and was then detained by sickness. The other ministers were usually present, especially Tingley.

As Moderator, Pelatiah Tingley, John Whitney, Nathan Merrill, Thomas Stillwill and Andrew Cobb, served once each; Daniel Hibbard served seven times, Samuel Weeks nine, and Benjamin Randall thirteen times.

As Clerk, Job Macumber, George Philbrick, Nathaniel Freeman, and Joshua Coombs served once each; Ebenezer Brookings twice, Benjamin Randall four times, and Pelatiah Tingley twenty-four times.

CHAPTER VI.

HISTORY IN MAINE.

1792—1800.

Lock Reclaimed—Sandy River Churches—Stinchfield—Trial in Gray and New Gloucester Church—Ordination of Leach—Edgecomb and Farmington Quarterly Meetings—Weeks Lost—Ordination of Tufts—Church Trials—Gorham Quarterly Meeting—Incident—Buzzell in Parsonsfield—Revival in Parsonsfield, Hollis and Waterborough—Parsonsfield Quarterly Meeting—Ordination of Stinchfield, Hutchinson and Bailey—Revival in Bristol—Ordination of Blaisdell and Lord.

THE Quarterly Meeting, established in 1783, soon put a new aspect upon the face of things in the feeble churches. The organization of the Yearly Meeting, and the arrangement for local Quarterly Meetings in 1792, may be regarded as the second epoch in the history of the denomination. Starting, as we now do, from this period, with permanent, enlarged, and constantly increasing interests to claim our attention, it is no longer advisable to traverse the entire territory covered by the churches for the record of events in chronological order. As this would be too wandering and complicated, the local history in each State will hereafter be given, for a decade of years, in a chapter by itself. And as there has always been a greater number of members in Maine than any other State, the usual geographical order will be followed.

The arrangements detailed in the preceding chapter were not perfected at once, and, for a time, both churches and Quarterly Meetings reported to the Yearly Meeting; and they did it irrespective of the State in which it was held. The first session of the Yearly Meeting, after its change

from the Quarterly Meeting, was held at Westport, September 1, 1792, and the church at New Durham, and several in Maine, sent cheering reports. Confessions were received, and trials in four different churches were removed. The November session was held at Gorham; and the reports brought the gratifying intelligence of union and steadfastness generally, and of revivals in Raymond, New Gloucester and Gorham.

In the summer of 1792, Edward Lock, having lost his interest in the Shakers, removed to Maine, and settled at Chesterville on Sandy river. Meetings were established, and he preached alternately on each side of the river during the season. In September he attended the Yearly Meeting at Westport, and made a public confession of his wrong-doings. For ten years his life had been worse than useless to the cause of Christ, but so penitent and sincere did he seem, that the friends restored him to their confidence and fellowship. Being placed on a committee with Randall and Dea. Otis, for the settlement of difficulties in that vicinity, he opened the way for acknowledgments at Woolwich, Georgetown, Bristol, and Westport, by repeating his own confession and asking forgiveness. Other backsliders followed, and their mission was entirely successful in every church. So great is the power of true penitence for one's own sins, and of Christian tenderness towards others, that here is one of the great secrets of success in reaching the erring and sinful. The subduing power of the cross lies in the streams of love that everywhere flow from Christ, the inexhaustible fountain.

Lock returned from the Yearly Meeting greatly strengthened, and the winter following saw many brought to a saving knowledge of the truth. He baptized several in Farmington, and, March 29, 1793, twelve united in church fellowship under his pastoral care. Francis Tufts and John F. Woods were appointed Ruling Elders, and were subsequently ordained. Tufts came from Nobleborough,

ten years before, removing his family and household effects on horseback,—his children in “*hanyards* made of basket-stuff.” He followed up the east shore of the Kennebec at low water, and, crossing over to Sandy river, he travelled through the woods the last day, by a line of spotted trees. In 1790 he went to Boston, with two others, and purchased of the Commonwealth of Massachusetts, (for themselves and other settlers), the entire township of Farmington, for £400. His position in society gave him a wide and controlling influence, which was wisely exerted in building up the cause of Christ. Woods came from Dunstable, Mass., four years before, with ox teams, being twenty-three days on the road. He was a leading citizen in town, and eminently useful. These three men, Lock, Tufts and Woods, were not only pioneer settlers, but pioneer Christians, and founders of Free Baptist churches in the Sandy river valley.

Assistance was requested from the next Yearly Meeting that convened in Maine, and Randall, Tingley, Hibbard, Whitney, and Dea. Otis, went to their aid September 21st. Lock was first examined, as to his former course, and his answers were no less satisfactory at home, than had been his confession abroad. He was therefore publicly acknowledged as a brother beloved, and administrator of the ordinances “by virtue of his former ordination.” Members of the church were found to be in full fellowship with each other, and thus were they prepared for a glorious meeting the next day, which was the Sabbath. On Monday they all came together again, and the church of twenty-seven members—sixteen of them males—was received into the fellowship of the Yearly Meeting, amid songs of praise and shouts of joy. The exercises closed with “a solemn charge given to Eld. Lock in behalf of the meeting, and in regard to that place in particular.” The spirit of revival was there, and from this living church in the wilderness, there “sounded out the word of the Lord” through all the Sandy river country.

At the same Yearly Meeting in Westport, a request was made for "some of the Elders (Randall in particular) to travel a circuit northerly and easterly, to break bread and preach to the hungry and famishing people." It seemed impossible, all things considered, to grant this request, but the committee sent to Canaan—Whitney, Hibbard, and two laymen—were requested to extend their visit to Twenty-Five Mile Pond, [now Burnham].

At this meeting, also, the proposition to hold "a meeting of all the Elders, exhorters, and public speakers," in connection with the next Yearly Meeting, was adopted ; and hence arose the Elders' Conference.¹

EPHRAIM STINCHFIELD was born in New Gloucester in 1761, and experienced religion when twenty years of age, at the time of Randall's first visit to that part of Maine. He neglected baptism, grieved the Spirit, and lost his religion. In 1792 he heard Randall preach again in Raymond, and resolved to "arise and be baptized." This purpose he immediately executed, and united with the Gray and New Gloucester church the next Sabbath. In December was his first effort to preach. After speaking a few moments, he became so embarrassed that he could not proceed, and sat down. Some took it for granted that he had mistaken his calling, and great was his trial with himself. But this failure was not his only one, and some unfriendly members of the church charged him before the Yearly Meeting, with having "wounded the cause of God by endeavoring to preach six or seven times, and could not." With an increase of his self-reliance and trust in God, he became a very strong and useful man.

Before the expiration of his first year's membership, Stinchfield became very much grieved with the low state of piety in the church, and the want of sympathy between himself and pastor—Nathan Merrill. His griefs, as laid before the church, were, that its members neglected family prayer and Monthly Meeting, would join hands with the

¹ See Second Decade.

world in its pleasures and "frolics," and engage in "trainings," thus giving countenance to war. No effort was made to relieve his mind, and he laid the subject before the Yearly Meeting. Committees were repeatedly sent to the church, different opinions were entertained as to the cause of the trials, and different reports were presented. The facts showed that the church was sadly diseased with worldly-mindedness, even in a dying condition. In its final action, the Yearly Meeting had occasion to rebuke the church with severity; to remind Stinchfield that he had complained too much, and labored too little in correcting the wrongs; and to confess itself faulty in some of its proceedings. A reorganization of the church became necessary, and Merrill, persisting in the belief that Christians might innocently encourage military parades, no longer coöperated with his brethren, who were almost unanimous in the contrary opinion. This was a sad defection, and the trial, which continued in one form or another for four years, was the most serious one the Yearly Meeting had to encounter in its early history.

At the November Yearly Meeting in Gorham, the Raymond branch renewed its request for the ordination of **ZACHARIAH LEACH**. He was a native of Cape Elizabeth, born in 1765, and, in commencing business for himself, removed to Raymond, where he shared the toils and privations of a new settlement. September 29, 1791, he became a Christian, and his experience being a singular one, is given in his own words:—"I had been considering the subject of religion for a long time, and had often prayed in secret. As I was present at a baptism, and heard the candidates answer questions concerning their hope in Christ, an overpowering sense of my own lost condition came over me. A friend assisted me in retiring a short distance from the water, and there I cried aloud for mercy. The Lord heard, and heavenly peace filled my soul. I returned to the water just as Eld. Merrill stepped upon the shore with the last of the rejoicing candi-

dates, and in season to hear him say, ‘Lord, it is done as thou hast commanded, and yet there is room.’

‘Is there room for me?’ I inquired.

‘If thou believest with all thine heart, thou mayest,’ said the servant of God, then filled with the spirit of his Master.

‘I believe, and want to be baptized,’ was my reply.”

And he was then baptized. Faithful to all his convictions of duty, he soon began to preach. The request for his ordination now came before the Yearly Meeting, and it was first agreed to hear him preach. The fourth day of the meeting, at 10 o'clock, A. M., was the time assigned for the trial of his call and ability. It was a fiery ordeal for a modest young man to thus stand before an audience of experienced Christians, and many of them ministers, all watchful of his success. In this instance the fear of man took advantage of his humility, and got the better of his trust in Christ, so that he was well nigh confounded as he rose. The older ministers saw his embarrassment, and at once entered into earnest prayer and great travail of soul for his deliverance. This brief exercise was followed by a most profound silence; and when it seemed no longer endurable, Leach, still standing before the audience, at length relieved both himself and the people, by declaring the great darkness and emptiness of his mind. He then read Rev. 22: 17, “The Spirit and the bride say come,” &c. Light from on high dispelled the darkness of his mind, the empty treasure of his heart was replenished, and in this “trial sermon” he not only drank of “the water of life” himself, but pressed the cup of salvation to the lips of panting penitents.

The vote was unanimous for his ordination, and the council immediately repaired to Raymond, where he was ordained November 6th. Randall preached from Ez. 33: 7, “So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.” His

soul was imbued with the subject, and he spoke like an ambassador direct from heaven. Ministers received the application made to them, and sat trembling under a sense of their awful responsibility; while the candidate for ordination was entirely overcome with the view of the work before him, and of his own insufficiency. Scarcely a person in the crowded congregation was unmoved, and for more than an hour, at frequent intervals, the sighs of the sinner alternated with the shouts of the Christian. John Buzzell, Hibbard, and Weeks, performed the other services, and, says the former, "it was the most solemn ordination I ever attended." The branch at Raymond soon became a distinct church, and, under the long pastorate of Leach, a faithful under shepherd, it was strong and prosperous.

After the New Durham Quarterly Meeting had been in successful operation for more than two years, and was proving itself a support and blessing to the New Hampshire churches, there was a strong desire for a similar organization in different parts of Maine. At the Yearly Meeting in Westport, September, 1794, two new Quarterly Meetings were authorized—the Edgecomb and Farmington.

The Edgecomb Quarterly Meeting was to include the churches at Little River [now Durham], Brunswick, and all those on the seaboard east of the Androscoggin, viz.: Woolwich, Parker's Island [Georgetown], Squam Island, [Westport], Edgecomb, 1 Bristol, Back River [2 Bristol], Seguntcook [Camden], New Canaan [Lincolnville], and Ballstown.² The time and place for organizing the Edgecomb Quarterly Meeting were January 21st, 1795, at Westport. Such was the severity of the weather that no delegates from abroad could attend, and, it being Saturday, a few of the Westport brethren met and adjourned till Monday. On that day two delegates from Georgetown

² "Ballstown formerly included all those frontier settlements in the wilderness, from Whitefield through Windsor and Liberty to Montville." —*Stephen Parsons.*

arrived, and at 11 o'clock the meeting was opened by prayer ; Daniel Hibbard was chosen Clerk, delegates were chosen to the Yearly Meeting, and a letter was prepared and approved ; but no other business was transacted.

The sessions were soon fixed on the third Wednesday in January, May, August, and October. There were a few unordained preachers and Ruling Elders in the Quarterly Meeting, whose labors were useful, but, unless Whitney was then living within its limits, Hibbard of Westport was the only ordained minister. And about this time he not only ceased to preach abroad, but complained that his labors were not appreciated at home. Continued efforts were made to bring him into more active service, and he rose above his depressed feelings, after a few years, and was a substantial pillar in the Quarterly Meeting. From this unpropitious commencement did the Edgecomb Quarterly Meeting soon take its position, and, braving every adverse influence, and adhering tenaciously to the use of means, its prosperity has been great.

The Farmington Quarterly Meeting lies principally in the valley of the Sandy river, a western tributary of the Kennebec. Immediately after the Yearly Meeting that authorized its formation, Randall, Buzzell, and one or two others, visited those churches. They preached at several places, and administered the Lord's supper, generally for the first time ; and they greatly encouraged the hearts and strengthened the hands of God's people. Before they left Phillips, every adult in the settlement became hopefully pious, and it was a happy sight to see all the people in town, aged, middle aged, and youth, each careful to lay up for himself a treasure in heaven, and all come to the table of their dying Lord.

At the time this Quarterly Meeting was formed, it embraced all the churches east of the Androscoggin, down to the northern boundary of the Edgecomb Quarterly Meeting —five in all. They were Farmington, Uppertown [Phillips], Belgrade, Seven Mile Brook [Anson and Embden],

and Twenty-Five Mile Pond [Burnham, or Unity]. On the same day appointed for the organization of the Edgecomb Quarterly Mceting—January 21st, 1795—delegates met at Belgrade and organized the Farmington Quarterly Meeting. Its sessions, as then established, were to be held on the third Wednesday of January, May, August, and October, alternately at Belgrade and Farmington. There was doubtless an understanding in the Yearly Meeting as to the times when the Quarterly Meetings—New Durham, Edgecomb, and Farmington—should hold their sessions, for they were all appointed on the same days.

Lock was the only ordained minister in the Farmington Quarterly Meeting, and, from a beginning thus small, did it continue to prosper, till not less than sixty churches have, at one time or another, been connected with it. For several years the Quarterly Meeting was a general rather than a delegated body, and the business was done by such members from the churches as found it convenient to attend. At the first session, it was “Voted that there be an assessment made, according to what every male member possesseth, to defray necessary charges in the church.” Each church fixed the amount necessary for sustaining the cause and maintaining the poor.

It has already been said that Parsonsfield was one of the frontier towns when the church was there organized. Twelve years had since elapsed, and settlements were more general in town, and had extended several miles northward. Suitable roads and bridges, however, had not been constructed, but those first settlers needed the gospel, and Rev. Samuel Weeks felt himself called upon to supply their wants to the full extent of his ability. In the winter of 1795, he attended an evening meeting in Porter, an adjoining town, and, on his return, while crossing a branch of the Ossipee, the ice broke, his horse stumbled, and he was thrown into the water. In the confusion of his misfortune, and the darkness of the night, he

lost his path, and could not find the *spotted trees*, marked for the guidance of travellers. He wandered about, and called for help, but called in vain. Not daring to proceed in any direction, lest he might go still farther from settlements, he decided to make the best of his condition, and wait till morning. His drenched clothes were soon frozen, and he began to feel the drowsy sensations of extreme cold creeping over him. To fall asleep in that situation, he well knew would be to sleep in death ; and so he wallowed back and forth in the snow, sometimes leaning against a tree for rest, till he dared stand still no longer. In spite of his best efforts, it seemed at times as if he must yield, not so much to the severity of the cold, as to the pressing demands of his benumbed senses, and sleep for awhile. He succeeded, however, in keeping himself awake ; and thus passed a long, cold night in January.

As the morning dawned, he found the path, and soon came to a settlement, faint, exhausted, and severely frozen. He was taken home, suffered intensely, and was obliged to have every toe on both feet wholly amputated. That awful night was too much for his physical, nervous, and mental nature. He was never afterwards free from suffering, and his mind, sympathizing with the body, became impaired. He once rallied for a year or two, and was somewhat like himself again, but soon relapsed into a state of despair, from which he never recovered. For thirty years he neither preached nor did any kind of business, but spent most of his time in reading his Bible, which became so worn by the turning of the leaves, that the margin was entirely gone, and, in many places, a part of the printed page. Unfortunate man ! he fell at his post, disabled for active service ; and, after suffering physically and mentally for *thirty-seven years*, he departed for the land of rest, June 19, 1832, aged 86.

“ No chilling wind nor poisonous breath
Can reach that healthful shore ;
Sickness and sorrow, pain and death,
Are felt and feared no more.”

When the Yearly Meeting convened at Westport in September, the Edgecomb Quarterly Meeting was in doubt whether to sustain, or give up its organization, as it had but one minister residing within its limits, and he was not very active at this time. Brethren from those churches were exhorted to halt no longer, but arise and sustain their meeting. "A most wonderful relation by Sally Parsons,³ as to her trials and deliverance," was followed by an appeal to the churches; and the Quarterly Meeting from that time never faltered.

The November session of the Yearly Meeting was held with the church in Gorham, which was found to be in a very low, tried condition; and the church at Gray and New Gloucester had become nearly extinct, owing to the trial already noticed. Randall was publicly charged as the cause of these declensions, by his encouraging the disaffected ones in both churches. But the record says, "On examination, found the above charge to be very unjust, which was acknowledged." After this, the Gorham church publicly confessed that it "had been misinformed and somewhat jealous of Randall, and had judged him wrongfully."

The church in Phillips had previously requested the ordination of Francis Tufts, and it had been deferred because of non-acquaintance with his gift. All were now of the opinion that he was well-adapted to public usefulness, and the Yearly Meeting, in September, sent a committee to Sandy river, with discretionary power as to his ordination. A part of them immediately went to Phillips, where he was ordained as Ruling Elder; a sermon being preached on the occasion by Ephraim Stinchfield, himself unordained. By virtue of this ordination, Tufts not only administered the ordinances, but preached extensively. The Farmington and Anson churches were now favored with precious revivals.

³ See Second Decade.

A church of sixteen members was embodied in Lebanon, September 24th, by Rev. John Buzzell. His first visit to that place was to attend a funeral, and so large was the congregation that they repaired to an orchard, where he stood upon a table, and preached to a weeping audience. He was soon requested to go there and baptize; John Blaisdell, afterwards an eminent minister of the gospel, being one of the first converts.

In 1796 there was much irregularity in many of the churches, trials existed, and several of the public gifts were either withheld, or obtruded upon the people. The churches in Gorham and Westport were in trouble; and Parsonsfield, Gray and New Gloucester, and Durham, were in a low, scattered situation. Committees had visited them, and a few in each place had renewed covenant, and only a few. Farmington said to the Yearly Meeting, "Think of us, and send us some help." Raymond sent a request for help, saying, "We are weak, bordering on divisions, with complaints of various kinds."

The Farmington Quarterly Meeting, early in the season, appointed Lock to travel among the churches, preach the word, and administer the ordinances once in three months, or oftener. In September, a special Regulating Committee from the Yearly Meeting, with Randall as chairman, visited these churches. At Seven Mile Brook [Anson and Embden], the reading of sermons on the Sabbath, in the absence of a minister, had caused division. The subject was considered, and all agreed "to drop reading authors, and wait upon the Lord." At Farmington a trial existed in regard to open communion, which was satisfactorily adjusted in accordance with the views of the denomination. At Phillips the church was divided as to the right of women to speak in meeting, and the committee satisfied all that it was not only right, but might be a duty. Peace was restored in all these churches.

The Quarterly Meeting now voted that Francis Tufts be requested and authorized to apply to the General Court

in Massachusetts,⁴ for an act of incorporation for the churches, that they might be relieved from religious taxation. The effort was unsuccessful.

At the Yearly Meeting in Gorham, November 7th, there was an unusual degree of the Divine presence; and another Quarterly Meeting was authorized, to be called the Gorham Quarterly Meeting, embracing the churches in the westerly part of Maine, viz.: Gorham, Buxton, Hollis, Waterborough, Parsonsfield, Gray and New Gloucester, Raymond, and Poland. When and where the meeting was organized is not known, as the records do not commence till January, 1799. But it did organize immediately, and regularly reported itself to the Yearly Meeting.

Stinefield relates an incident that occurred this year, which, condensed, reads as follows: "In October I had an appointment to preach in the upper part of Lewiston, and on my way there, left an appointment to preach in the lower part of the town in the evening. The meeting was at the house of a Calvinistic Baptist, and the minister, and many of his church, were present. I spoke with freedom, and was followed by several, in approbation of what they had heard, particularly the man of the house, at whose urgent request the meeting was appointed. At the close of the service many lingered, and a stranger asked, 'Are you what is called a *freewiller*?' 'I am,' said I. 'Do your brethren in general believe as you have now preached?' 'They do,' was the reply. 'It is strange,' said he, 'how people will misrepresent things. I was loath to come to this meeting, but I bless God that I came. My soul has been fed.' Some of the Calvinists found fault, but I felt strong in the truth, and, in my own estimation, put them all to silence.

"I came home the next day, feeling that I 'had run through a troop, * * and leaped over a wall;' but I had forgotten to acknowledge that it was in the strength of the Lord that I did it. Feeling strong in my own

⁴ Maine was then a District--a part of Massachusetts till 1820.

strength, I sent an appointment where I had never preached, and left word for the minister and people of the Congregational society to be notified. I attended, and, in the midst of my discourse, was so confounded with the fear of man that I knew not what I said. The minister objected to some of my positions, but I could say little in reply. For three months I never appointed another meeting, and, in that time, passed through an awful furnace. So much for getting self-important."

Very precious revivals, though not extensive, were enjoyed this year in Parsonsfield, Buxton, Gorham, Raymond, Durham, and Woolwich.

The Yearly Meeting in 1797 convened at Parsonsfield, in February, and the four Quarterly Meetings were all reported, besides letters from several of the churches. It was generally a low time, and a day of fasting and prayer was appointed, which proved a very great blessing to the churches.

Samuel Tasker, a Ruling Elder from New Durham, had attended a few meetings in Newfield during the two preceding years, and John Buzzell had preached there occasionally. A few had been converted, and, on the 6th of March, Randall, Tingley, and Buzzell met with them, and embodied a church of three members, all men. The next year Nathaniel Jordan removed to Newfield, and in him the church found a reliable support. His spirit was excellent, and his gift in prayer and exhortation made way for him, not only in town, but in adjoining towns, where he held social meetings, and revivals followed.

Under the labors of Stinchfield, revivals were enjoyed in Waterborough and Lincolnville. A church in Bristol first reported to the Quarterly Meeting this year, under the name of the "Back River" church; and a tolerable degree of prosperity appears to have attended the churches in Maine.

Early in 1798, Rev. John Buzzell removed from New Hampshire to Parsonsfield, where he lived and labored for

more than sixty years. He attended that memorable Yearly Meeting in New Durham, N. H., in June, a full account of which is given in the next chapter, and returned with his soul all imbued with the spirit of Christ. He was living at this time in the same house with another pious man, and the two families came together for morning prayers. One Saturday morning, four youths, then living in the two families, became affected, and followed in prayer for themselves. Their salvation was the first thing to be sought, and, the news of their anxiety spreading through the neighborhood, many came in, either to pray for the penitent, or receive for themselves the prayers of others. From 8 o'clock in the morning till 12 at night, the time was spent in prayer, singing, and religious conversation; two having found mercy in the meantime.

A meeting was held the next day, June 17th, at a large barn in the south part of the town, and, just as the afternoon service was about to commence, one of the young men that had found peace the day before, spoke a few words expressive of his feelings, and exhorted others to become Christians. Some thoughtless youth were observed to make sport of this, and Buzzell, grieved in spirit, said, "I feel impressed, my young friends, to address you in the words of Christ—'Woe unto you that laugh now, for ye shall mourn and weep.'" It seemed as if he spoke by inspiration, and the power of God accompanied the remark. At that moment Sally Parsons, from Edgecomb, commenced an exhortation that carried conviction to every heart. The very person that had been most forward in exciting the levity, was the first to fall upon her knees and call for mercy. Others followed her example, till, in the course of the afternoon, forty or fifty were mourning over their lost condition. There was no more preaching for the day, but many prayers, and much personal instruction. As night approached, some retired to the house and continued their prayers and praise. Meetings were held

somewhere in town every day, and, midsummer though it was, for three weeks two daily prayer meetings were sustained, one at sunrise, and the other at sunset, of just one hour's continuance. During this revival, Weeks seemed to rise above his despairing state of mind, and hopes were entertained, for a year or two, that he would be himself again.

So general was the work in town, that another church of about one hundred members was this year organized. Nor was Parsonsfield the only place watered by this refreshing shower; but every adjoining town shared in the gracious work. In Limington, a church was organized soon after, through the efforts of Deacon Andrew Cobb and Elisha Strout, who had recently removed hither from Gorham.

Very precious revivals were also enjoyed at Hollis and Waterborough. At the former place the revival began on this wise: A gentleman was building a house, and as the time for its occupancy drew nigh, the young people began to tease him for a "*house-warming.*"⁵ Desirous of turning their attention from vain amusements to substantial joys, the owner invited Mr. Buzzell to preach at his house on the evening of his removal. The attendance was large, and he was Divinely assisted in speaking from the text, "*This day is salvation come to this house.*" The first who manifested a desire for salvation was the leader in parties of pleasure; and his desires were realized before the meeting closed. Others were interested, and many soon rejoiced in the Saviour's love.

The church in Waterborough became large and flourishing; and about this time Levi Chadbourne commenced preaching there, who soon joined the Calvinistic Baptists, and all the church with him, save eight members. These eight rallied around the standard of free salvation, and another church was organized by Tingley, which became

⁵ Name given to a promiscuous party gathered on the evening of one's removal into a new house.

strong and useful under the labors of Henry Hobbs, who this year commenced preaching.

In the Edgecomb and Farmington Quarterly Meetings, there was no particular interest, and several of the churches were in a low, divided state. Nine persons were rejected from the latter Quarterly Meeting at one time, and the year was one of great trials.

The Parsonsfield Quarterly Meeting was organized in 1798, embracing the churches in the westerly part of the Gorham Quarterly Meeting, viz.: Parsonsfield, Limington, Hollis and Waterborough. The church in Newfield joined soon after. Samuel Weeks, John Buzzell and Pelatiah Tingley were the only ordained ministers at first, but no records can now be found prior to 1829.

Stinchfield went to the eastern part of the State in August, and preached in many of the new settlements on the Penobscot river. He went up as far as Marsh Bay, and was greatly comforted by sweet meditation on the promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." He preached in a barn at Bristol on his return, from Gen. 19:17, "Escape for thy life." The audience was, at first, indifferent, but soon became attentive, and appeared to receive the seed of truth, sown in great faithfulness. The harvest was gathered a little more than a year afterwards.

The ordination of EPHRAIM STINCHFIELD had been requested, and postponed from time to time, till it finally came before the Yearly Meeting in Gorham. Some were still unacquainted with his gift, and it was proposed that he should preach a "trial" sermon. He did so November 8th, and it proved to be his ordination sermon. All doubts were removed, and he was immediately inducted into the sacred office. Buzzell made the prayer, Randall gave the charge, and Tingley the hand of fellowship. While upon his knees, with the hands of the presbytery upon his head, a young man by the name of Hamblin,

who had been convicted during the sermon, fell from his seat, and began to cry for mercy. He found peace that same day, and afterwards became a minister in the Christian denomination. A revival followed this meeting, and the church was greatly strengthened.

JOSEPH HUTCHINSON, of Windham, was ordained this year, but when, where, and by whom, we cannot tell. Allusions are made to him as an active Christian in 1790, and his life, though short, was useful.

JOHN M. BAILEY, of Woolwich, was also ordained this year, by Timothy Cunningham and Dea. Daniel Dunton, neither of them being ordained *ministers* at the time, though ordained as Ruling Elder and Deacon.

The records of the Gorham Quarterly Meeting commence with the year 1799, two years after its organization, when Rev. Zachariah Leach was chosen Clerk. The Edgecomb Quarterly Meeting convened at Lincolnville in January, and great efforts were made to reconcile the disaffected members of that church. On the last day of the meeting, they "reentered on the business of the Canaan branch [Lincolnville], in the course of which there were great travail of soul and cries to the Lord for aid, when there was a very great and marvellous breaking forth of the power and glory of God; and eighteen brethren and sisters appeared to break through their shrouds, and manifested a determination to come up to the work of the Lord. All glory to God."⁶ The gracious work thus begun, continued for more than three months, bringing many of all classes to the feet of Jesus, and up to the joys of the higher life.

At the opening of the May session, a solemn season of devotion was enjoyed, in view of God's sparing mercy to the living, and the sad removal of Ebenezer Brookings, of Woolwich. He was instantly killed a few days before, by the falling back of the stump of an overturned tree, while at work under its roots. He was one of the original

⁶ Records of the Edgecomb Quarterly Meeting, p. 29.

members of the church, and its Ruling Elder and principal pillar for seventeen years.

Early in the season, Stinchfield visited the Farmington Quarterly Meeting, and found the churches generally in a low state. At Belgrade and West Pond plantation [now Rome] many were converted—not less than twenty in one meeting. After an absence of four weeks, he found, on his return, that the Lord had not only visited New Gloucester, but his own family. Several young ladies had called at his house one morning, in distress of mind because of their sins. His wife conversed and prayed with them, they prayed for themselves, and thus the entire day was spent without food or labor; but in the evening, four of the anxious found peace. The next week he baptized three of them, his own daughter being one of the number; and the occasion was the more joyful to him, since it was the first time he had administered the ordinance. He returned to Belgrade the first of July, and baptized, and united with the church there, sixteen of the happy converts.

The year commenced with a good religious interest in many places in Western Maine, and the converts from New Hampshire came to the Yearly Meeting in Parsonsfield, in large numbers. A good revival was progressing in that town, and Randall preached to the converts from Solomon's Song, 8:5, "Who is this that cometh up from the wilderness, leaning upon her beloved?" The sermon was appropriate and powerful. Hundreds could say that they were coming up out of the wilderness of sin, leaning upon Christ as their beloved, while many were saying, "O that I knew where I might find him!" It was an evening meeting, and continued through the night, and most of the next day. Five there indulged a hope in Christ, and others did soon after.

The great revival in New Hampshire, that commenced with the Yearly Meeting the preceding year, and continued through the present year, was the wonder of the

times. At the August session of the Edgecomb Quarterly Meeting, Levi Temple, who had attended the Yearly Meeting at New Durham, in June, was requested to give a relation of what he there saw and heard. He did so, at considerable length. "The account," says John McFarland, "seemed to kindle such a heavenly fire in our souls, that the place where we were assembled appeared filled with the glory of God, and our hearts and voices, with one accord, gave praise to God and the Lamb." Buzzell attended the Farmington Quarterly Meeting at the same time, and "gave an account of the wonderful works of God in the Western Quarterly Meetings, to very great satisfaction."

One of the most sweeping revivals was this year experienced in Bristol, that ever blessed the State of Maine. As Stinchfield was on his way to the October Quarterly Meeting, to be held in that town, he heard of the gracious work and hastened on. One of the first salutations with which he was there greeted, came from a pious lady, who said, "I am glad to see you. You have come now to reap the fruit of your labor. The seed of this reformation was sown fourteen months ago, when you preached at the barn. This people never forgot that sermon; I have ever since observed an uncommon solemnity on their minds." The work had been in progress for a month, and many were now anxious for baptism. The afternoon meeting of the second day was appointed at the water-side, for the administration of the ordinance. The place was one of Nature's favorite baptistries, being "a beautiful cove on the sea-shore, surrounded by rising land, except where it opens into the ocean." The occasion was one of interest, the day—October 17th—was delightful, and the attendance was large. Some had come from love to the cause, some from a desire to find the Saviour, some from curiosity, and some from opposition. A substitute for a pulpit was hastily constructed of drift-wood, and about one o'clock the services com-

menced. Stinchfield preached from Acts 2:41, "Then they that gladly received the word were baptized." Before the sermon was ended, many fell under the power of God, and lay on the grass, or the beach, crying for mercy. Among the number were several of a boat's crew, that came from Pemaquid [a part of Bristol], in high glee, to enjoy the novelty of the scene. Eleven of the twelve were there convicted of sin, and soon converted. After sermon, the candidates briefly related their experience, and many of them referred to the sermon in the barn, as the time when their attention was first seriously called to the subject. The interest awakened by the sermon, did not languish during the relation of experiences, and rather increased when the administration commenced. As the candidates came up from the baptismal waters, the countenances of many were radiant with the love of God then filling their hearts; and their shouts of *glory* could not be suppressed. Forty-one thus followed their Saviour in this blessed ordinance. It seemed as if the day of Pentecost had again come, and was opening its blessings upon them. Old saints responded to the shouts of praise from the young, and mingled with these, were the cries of wounded sinners; so that, as when Zerubbabel relaid the foundations of the temple, "the noise was heard afar off."

The supper was administered the next day, and about sixty converts came to the table with Christians of longer experience. Colonel McIntire and family, with several of his neighbors, constituted the company that went to the baptism by boat, and, at his request, a large meeting was held at his house on the 19th inst. Here, too, the Lord was present, and several found delivering grace. In the short space of five days, sixty were baptized and added to the church.

Stinchfield says, "I concluded that I should never doubt any more, whether I could see any of the effects of my preaching at the time, or not. And sweet was the

comfort I experienced in contemplating that God has said, ‘ In the morning sow thy seed, and in the evening withhold not thy hand ; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.’ ‘ They that sow in tears, shall reap in joy.’”

It will be remembered that Rev. Edward Lock had been associated with the Shakers more than half the time since the establishment of Free Baptist churches, and did not drink in of the free spirit of his brethren. He still adhered to the usages of the Calvinists, against free communion, and the dismission of members to other denominations. These doctrines he taught with unyielding persistency in the Farmington Quarterly Meeting, in direct opposition to the known action of the Yearly Meeting. In November, the Quarterly Meeting reported itself “ under great trials,” but, as they extend into the next Decade, they will here be no further considered.

By request, the Yearly Meeting in November sent a committee to Coxhall, to attend to such business as might be found necessary to the interests of religion in that place.

A council from the New Durham Quarterly Meeting [N. H.] convened with the Lebanon church November 21st, and ordained JOHN BLAISDELL and GERSHOM LORD. Blaisdell was an excellent pastor, and his favorite theme in preaching was, the love of God as seen in man’s redemption. His labors at home were wonderfully blessed, and a large portion of his townsmen became members of his own church. “ Lord appeared to be a serious young man, had an extraordinary gift of speaking, and was much admired by many ;”⁷ but a lawsuit between him and the clergyman of the place, being decided against him, he soon left for the eastern part of the State.

Revivals, in addition to those already mentioned, were this year enjoyed in Newfield, Waterborough, Gorham, Raymond, Poland, Hebron, Durham, Georgetown and Lincolnville.

⁷ Religious Magazine, p. 194.

The following churches have been reported as organized during this decade: In 1791, Kittery and Waterborough; '92, Boothbay and Raymond; '93, Farmington and Wilton; '94, Belgrade, Ballstown, Embden and Phillips; '95, Buxton, Burnham and Lebanon; '97, Newfield; '98, Limington, 2 Parsonsfield and Poland; '99, Berwick and Kittery, and Hebron.

The ordinations during this decade, as already noticed, were seven—Zachariah Leach, Francis Tufts, Ephraim Stinchfield, Joseph Hutchinson, John M. Bailey, John Blaisdell and Gershom Lord.

CHAPTER VII.

NEW HAMPSHIRE.

1792—1800.

Ordination of Buzzell and Townsend—Church in Wolfborough—Shepherd Restored—Ordination of Lord and Knowlton—Gilmanton Iron Works—Canterbury—Ordination of Young—Good Quarterly Meetings—Day of Fasting—Remarkable Yearly Meeting in 1798—Ordination of Ballard—Quarterly Meeting in August—Ordination of Aaron Buzzell—Yearly Meeting—Unity Quarterly Meeting—New Interests—Richard Martin—Ordination of Otis, Boody, Pottle and Jackson—Churches Organized—Ministers.

IT has already been said that the Yearly Meeting was not originally local in its jurisdiction, but took cognizance of requests and events from any and all parts of the denomination. Neither was the line of distinction between its appropriate business and that of the Quarterly Meeting very clearly drawn. Hence, requests were presented to the Yearly Meeting in Westport, Maine, for the ordination of JOHN BUZZELL and ISAAC TOWNSEND, of New Hampshire; and they were so far entertained as to put John Whitney on the ordaining council, in behalf of the Yearly Meeting. Seven others were added from the New Durham Quarterly Meeting, and they met at Middleton, the residence of Buzzell, October 24th. He first preached a sermon, “to the great satisfaction of those who were chosen to hear him on trial.” He then “gave a relation of his conversion and call to the ministry; was examined and cross-questioned on many points; and then, the whole council, one by one, gave in their minds, and all agreed that he is called, qualified and authorized by the

Lord to preach the everlasting gospel."¹ Townsend then came before the council, and passed a similar examination, save the "trial" sermon, and was unanimously approved as one called of God to preach the gospel.

In this connection it may be observed, that an ordination day was then one of the great days of the year. Under the still prevalent influence of the old Puritan practice, the town defrayed the expenses when a Congregationalist was ordained, often including a public dinner, and sometimes the *rum* (!). Hence, men, women and children were all desirous of attending. A procession was sometimes formed, led by a band of music, as many of the living can well recollect, and, while the solemn work of inducting a man into the gospel ministry was progressing in the sanctuary, buying and selling, drinking and carousing, horse-swapping and horse-racing, were the order of the day without.

At Middleton there was nothing calculated to call out "the baser sort," but the simple fact that there was to be an ordination; and that was enough. Notice of the time and place had been given, in anticipation of the council's decision, and the news spread as on the wings of the wind; so that everybody was on tiptoe, awaiting the occasion. The day after the examination, when the council and candidate repaired to the place of ordination at ten o'clock, not less than two thousand people had assembled, and, to their very great grief, the works of wickedness had begun. But it was one of the customs of the times, for which they were not responsible, and there being no alternative but quiet endurance, the exercises commenced at the appointed hour. Randall preached from 2 Cor. 5:20, "Now, then, we are ambassadors for Christ," &c. Weeks prayed at the laying on of hands, and gave the charge, and Whitney gave the hand of fellowship. Says the candidate, "Many heard with candor, perhaps a thousand, and it may be that more than a thousand more, whose souls were as

¹ Records of the New Durham Quarterly Meeting, Vol. I., p. 11.

precious as theirs, hardly so much as received the seed by the wayside."

The day following, October 26th, Townsend was set apart to the work of the ministry, at his own house in Wolfborough. On the same day, a Congregational church of eight members was organized, and a minister ordained, in another part of the town; and those services being under the direction of the town authorities, the general attractions were all there, so that the pious, order-loving people were left to the peaceable enjoyment of their own privileges. The attendance, however, was large, and the meeting solemn.

Townsend was the son of a "New Light" Congregational clergyman, and born in New Market, in 1756. He experienced religion when only eight years of age, enlisted as a soldier in the time of the Revolution, was taken prisoner and carried to Halifax, and, after his discharge, settled in New Durham, where he was baptized by Randall, and united with the church in 1782. He soon removed to Wolfborough, and commenced preaching, his manner of communication being instructive rather than awakening. Six days before his ordination, a church of eight members was embodied there, which was the first in town. The covenant is still extant, and in Randall's hand-writing. The first members of this church were tried and oppressed.

At a legal town meeting in August, say the records, it was "Voted to give Mr. Ebenezer Allen a call to settle as a minister of the gospel in this town." He accepted the call, and was ordained as above stated; but under a protest from eighteen persons, declaring that they should not aid in his support. Most of them were members of Mr. Townsend's congregation, and were alike unmoved by threats or persuasions. The efforts of half a dozen years for the collection of their tax proved unavailing, and it was finally determined to make an example of one of their number; so the cow of Thomas Cotton was taken

for his parish tax. The Quarterly Meeting interposed, and sent the following petition :

“ To the Gentlemen, Selectmen of the town of Wolfborough :

“ This certifieth that Thomas Cotton is a member of this Quarterly Meeting of Baptists, in good standing, and has been so for the space of three years or more, and we think it is reasonable that he should be exempt from paying ministerial tax to any other denomination. As it is his desire to be released, therefore we pray you to consider it.

JOHN SHEPHERD, *Moderator.*

BENJ’N RANDALL, *Clerk.*

“ Quarterly Meeting, New Durham, }

August 23d, 1799.” }

A resort to such means for sustaining religion could not be successful, and, during the fourteen years of Mr. Allen’s subsequent life and labors, only eighteen were added to the church. After his death, its decline was unchecked, so that in 1834, when a new church was organized there, not a remnant of the old one was found with which to build.

Returning from the November Yearly Meeting in Gorham, Me., Randall’s horse stumbled, and precipitated him upon the ground. He acknowledged the hand of Providence that kept himself from injury, but the loss of his horse, by a fracture of the shoulder, was a loss indeed, since he was unable to supply its place, and, without one, he could no longer travel and blow the gospel trumpet. At the very next church meeting, it was proposed by his brethren to provide their pastor with another horse, although, by so doing, they knew full well that they would deprive themselves of a greater proportion of his labors. But they had been trained in the school of unselfishness, and the encouragement received from the Quarterly Meeting soon enabled them to effect their purpose.

Allusion has already been made to John Shepherd, Esq.,

of Gilmanton, a leading layman in the establishment of Baptist churches with free principles. But he was staggered in faith and purpose, when his pastor, Edward Lock, joined the Shakers. At times he was strongly inclined to coöperate with them himself, and did so, perhaps as much as with any people. After wandering about for ten years, and being ill at ease in his situation—Lock having removed to Maine, and returned to his brethren—Shepherd attended the Quarterly Meeting at Barnstead in January, 1793, and so reported himself that the following action was taken ; “ Voted unanimously to receive brother John Shepherd into our fellowship ; he being returned with a confession of his backslidings, and desiring to have a place in the church.” From this time he was an efficient laborer in the cause, second to none in his interest, efforts, or the places of trust he was called to fill.

The Yearly Meeting convened at New Durham June 8th, and continued four days. The attendance was large, reports were encouraging, and baptisms were administered every day. Not less than a thousand persons were present on the Sabbath, many of whom came to spend that sacred time merely as a holiday.

DANIEL LORD, of Kittery, Maine, was ordained at this meeting on the 11th of June, by Randall, Tingley, Weeks, Whitney and Buzzell. He was a native of Berwick, and a brother of Revs. Tosier and Gershom Lord ; of good abilities and marked piety. He had been preaching for ten years ; his wife usually read the hymns and the Scriptures, he being nearly blind, and totally so during his last years, which were spent with a son in New York.

Randall and others had preached occasionally in that part of Gilmanton called the Iron-Works, since the year 1785, and several had been converted. A Monthly Meeting was established, but no record was kept, or has been preserved, prior to 1793, when there seems to have been a church organization, and the next year it was acknowledged as a member of the New Durham Quarterly Meeting.

This year the church in New Durham received an accession of thirty-one members, and the next year twenty-six were added.

At the October session of the Quarterly Meeting in 1794, neither David Knowlton, an unordained preacher, nor any other member from Pittsfield, was present. Such a delinquency was not allowed to pass unnoticed ; and Randall, by instruction, admonished them as follows : “ We are this day convened at our Quarterly Meeting, and have a good day, through grace ; but feel somewhat grieved at finding—*David's seat empty*. We wonder at you, brethren, that none of all your meeting are present, when the weather is so pleasant, and the travelling so good.”

The request for the ordination of Knowlton in 1795 was referred from the Quarterly Meeting to the June session of the Yearly Meeting, and a council of five ministers, each to be accompanied by a layman, was chosen and sent to Pittsfield. It convened with the church August 12th, and the following extract from the church record is here inserted at length, as a specimen examination by the fathers :

“ 1. Chose John Buzzell Chairman.

“ 2. Chose Benjamin Randall Clerk.

“ 3. Queried with the candidate as follows :

“ ‘ Dost thou believe that the Lord has called thee to preach the gospel ? ’

“ *Answer.* ‘ Yes.’

“ ‘ Dost thou believe it will be for the glory of God that hands should be laid upon thee, if the council should find satisfaction ? ’

“ *Answer.* ‘ I dare not draw back.’

“ ‘ Then give us a reason of thy hope ; relate the dealings of God in bringing thy soul from bondage into liberty, and thy call to public improvement.’

“ He did so ; all of which was satisfactory to the council. Questions were proposed as to the fall of man—his

restoration by Jesus Christ—the obligations of the preacher—the difference between the plan of redemption and the work of salvation; and all were answered to great satisfaction.

“The church was then asked if brother Knowlton answered in a good measure to the character given in 1 Tim. 3: 1-6; and the answer was in the affirmative. It was asked if he had a good character from them who are without. The answer from without was in the affirmative. Was the church unanimous in sending to the Yearly Meeting for a council? After some explanation, all were agreed for his ordination. The council desired to withdraw for twenty minutes, when they agreed upon his ordination, and how to proceed.”

Daniel Lord made the opening prayer, Buzzell preached from 2 Tim. 4: 5: “But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.” Randall made the consecrating prayer, and gave the charge, and Boody gave the hand of fellowship.

Knowlton was one of the early settlers in Pittsfield, and early a member of the New Durham branch in that town. His health was often feeble, and when unable to attend the Quarterly Meeting, he usually reported himself by letter.

The Quarterly Meeting agreed to hold all of its sessions at New Durham, and, as the burden of sustaining them was found to lay heavily upon Randall, it was “Voted that each Monthly Meeting communicate to Eld. Benjamin Randall, for the support of the Quarterly Meeting (it being at his house) as they shall believe in their hearts to be needful, from time to time.” He afterwards sought the repeal of this vote, but the Quarterly Meeting believed it was right, and declined to change it.

In August of the preceding year, Randall went to Canterbury and baptized seven, who, with others previously baptized, were embodied as a church. Dea. Otis, of

Strafford, labored there the next spring, and a reformation ensued, though great was the opposition. John Buzzell visited the place soon after, and says, "The converts seated themselves close around me, and received the word with gladness, while opposers mocked, made faces at me, twisted their bodies and limbs into all kinds of postures, and some even sat on the floor grinning at me, and every little while giving me the lie, and charging me with false doctrines." But he was not dismayed, the Lord stood by him, and several were converted and baptized. Winthrop Young, an influential man, had now begun to preach, and his heart, house and purse were open. When Buzzell left, he gave him a horse, the first he had ever owned, though he had been an itinerant preacher for more than four years. In October the church numbered twenty-one members, and was visited by a committee, who gave them the hand of fellowship as a member of the New Durham Quarterly Meeting.

Few churches have struggled into being through greater conflicts than the one in Canterbury. The old church, in 1779, was the first to declare for free will and free salvation. Then came the Shaker delusion, that took both pastor and people, leaving a very small remnant. In later years, the "Osgoodites" made great disturbance, and popular sentiment was decidedly against the church and its members. It was made disreputable to attend their meetings, otherwise than from curiosity; and, as a sect, they were regarded as religious outlaws, whose meetings might be disturbed with impunity. This fact accounts for the church action in July, when it was "voted that Seth Turrell be appointed to keep order in the meeting."

On the 28th of June, 1796, a council from the Yearly Meeting met with the church, and WINTHROP YOUNG was ordained by Whitney, Buzzell, Randall and Boody; assisted by John Shepherd and Aaron Buzzell as Ruling Elders. Young was born in that part of Barrington now called

Strafford, in 1753, and is known to have been a member of the church there in 1782. He taught school in early life, removed to Canterbury in 1787, and was pastor of the church for thirty-five years. He possessed wealth, was large in stature, of strong mind, and great piety. Before him, every one felt himself to be in the presence of a man.

Says one² long associated with him, "As a preacher, brother Young did not excel in elucidating his text, or in a logical presentation of his subject, but when he came to the practical, or experimental, part of his discourse, he moved like a giant, applying the truth, and carrying everything before him. Oftentimes there would be such crying out in all parts of the audience, that, had it not been for his stentorian voice, not a word could have been heard. Powerful as he was in preaching, he was still more so in prayer. Randall has been heard to say, 'We have no man among us that can pray like brother Young.'"

During the summer months peace and prosperity reigned in the Quarterly Meeting, and the record of the August session closes with these words, written by Randall's own hand: "A sermon by Eld. John Buzzell was followed by a great number of testimonies, borne with a very great degree of life and fervor; and by many prayers and supplications, with strong cries and ardent groanings for the prosperity of Zion, the return of backsliders, and the awaking of poor sinners. And never did the power of the Lord appear more visible at the administration of the ordinances than now. O how marvellous, wonderful, and glorious! All glory, glory, glory to our all-glorious Father! O let every thing that hath breath, praise the Lord."

At the opening of the October session, all "joined repeatedly in prayer, with strong cries for more mortification, more sanctification and advancement in the Divine life." These prayers were interspersed with "needful exhortations

² Rev. Thomas Perkins.

from more than one, and some blessed meltings of soul." Says Randall, "The word of the Lord was made good to our souls, as we tasted the sweet fulfilment of that promise, ' Before they call I will answer, and while they are yet speaking I will hear.' " The reports brought intelligence of only a single revival, and some of them spoke of coldness and trials. In view of this state of things, November 1st was appointed as a day of humiliation, fasting and prayer. It proved a very great blessing to the churches, and many allusions were made to it in their next reports. Pittsfield said, it was "a refreshing day." Canterbury called it a "wonderful fast;" and Gilmanton said, "it was a marvellous day of the power of the Lord."

In 1797, revivals were enjoyed in New Castle, New Durham, Pittsfield, Canterbury and Middleton.

The Yearly Meeting in 1798 was one of the most remarkable scenes in modern times. It commenced on the morning of June 9th; ministers were present from all parts of the connection, and hundreds of others were in attendance. Since the day of fasting and prayer in November, there had been an increasing spirit of union among Christians, and of confiding trust in God, as the records of the two previous Quarterly Meetings clearly show; and the people doubtless came in this spirit to the Yearly Meeting. The first day's session was held in Randall's barn, and as soon as the people were seated, an uncommon solemnity pervaded their minds. After singing and prayer, as usual, a most solemn silence ensued. No one felt disposed to enter upon business, for the Spirit seemed not to lead in that direction. God was evidently there.

Says John Buzzell,³ "The power of God seemed to fall upon the people, in some measure, as it did upon the disciples on the day of Pentecost. The whole assembly appeared to be shocked, and it was difficult to tell who first felt the impression. The first person that I heard speak was a young man, who arose, and, in a most feel-

³ Life of Randall, p. 172.

ing manner, confessed his disobedience to God, to his parents, and to those who had been his instructors ; and then asked forgiveness of all present who knew him. He then stated that God had forgiven his sins, changed his heart, and put a new song into his mouth, even praise to God. In a most powerful manner, he then exhorted all, both old and young, male and female, to ' come, taste and see that the Lord is good.' "

This young man was Hezekiah D. Buzzell, of Gilman-ton, afterwards an efficient minister of the gospel ; and such was the Divine energy with which he now spoke, that many youth, in different parts of the assembly, began to weep. Some of them soon fell upon their knees, crying for mercy ; and, after a few minutes, it was difficult to distinguish one voice from another, so many were intent on salvation, each for himself. Till this time, the ministers were together on the stage, but some of them now passed among the people, conversed with, and prayed for, those in distress. Some of the penitents would cry aloud for mercy ; some would fall upon the floor, and lay motionless for a considerable time, and then, recovering their strength, would shout aloud the praises of God. But there was a diversity of operations by the same Spirit. While some lay motionless and silent, others, in their prostration, continued begging for mercy till deliverance came. While some were on their knees, loudly pleading with God, others retained their seats, uttering not a word, but offering mental prayer ; and their silent struggles and genuine faith were equally successful with the vociferous efforts of those who made the most ado. In much the same manner did the exercises continue through the entire day, with the following exception :

" Randall was one of those who were tried with the work,"⁴ and earnestly desired the people to refrain from such excited and disorderly manifestations. His great influence at once restored comparative quiet, but it seemed

⁴ Buzzell's Life of Randall, p. 174.

the stillness of death, and he began to fear that he had acted the part of Uzzah, in attempting to steady the ark of the Lord. So many persons of strong feelings and nervous temperament were enlisted, who would do nothing under restraint, that he thought it better for the work to proceed, even with improprieties, since the Lord was certainly in it, than to harshly check their zeal, and perhaps grieve the Holy Spirit from their midst. He again stood before them, confessing that he would not, for his life, limit the power of God, or prescribe how he should work, and said, "Brethren, look not to me, but to God, and obey him in all things."

Just at night, a few gathered by themselves and organized the Yearly Meeting, even while the place was vocal with the sobs of the penitent and the shouts of the redeemed. Evening meetings were held in different parts of the town, but there was no time for preaching, as heavy-laden sinners claimed personal attention, and thrice happy converts longed to exalt the Lord their God.

The second day, which was the Sabbath, witnessed, if possible, a still greater interest. Two thousand people convened at the meeting house, and the order of exercises was much the same as the day preceding. Instead of sermons, exhortations of great power were given in and around the house, prayers were freely offered for the convicted, inquirers were directed to Christ, old saints rejoiced, and young converts sung for joy. There was, confessedly, but little order in the services, as the occasion partook so largely of the Pentecost spirit, and the enthusiasm of Christ's triumphal entry into Jerusalem. Honest professors, who stood aloof from the exercises, were amazed; and many opposers were confounded, while others derided those worshippers as crazy fanatics.

All kinds of reports were in circulation, good, bad, and indifferent; and every one desired to see and hear for himself. Under these circumstances, it is not surprising that the number present on the third day should be

nearly *three thousand*. They repaired to an open field, where Isaac Townsend preached a sermon, "well calculated to inform the understanding in respect to the way of salvation." This was followed by exhortations, prayers, and the same manifestations as on the previous days. To many, the Spirit came, not only unsought, but against great apparent efforts of resistance. Leaders in wickedness were often among the first to fall, and, by the third day, no sinner felt himself secure, do what he might, against the mysterious influence.

Says Buzzell, "It was really astonishing to behold the events which took place on that day. Some of those who appeared to be the most bitter opposers, and the best shielded against the work, were taken. In one instance, I observed three young men, who appeared to have been very much guarded through all the meeting. As they were standing on the outside of the assembly, one of the ministers felt impressed to speak to them. They saw him approach, and immediately ran for the woods. When about twenty rods from the congregation, they were overtaken by the mysterious power, and all fell to the earth, crying aloud for mercy, and did not arise till they were able to say that their sins were forgiven. They, in turn, became efficient preachers, and thus the work went on."

The meeting on Monday evening was one of "marvellous power, and held until midnight." Penitent inquirers still lingered, and prayer was made, or instruction given, till morning light dawned upon them; in which time "a number were brought to rejoice in the Lord."

On the fourth day, by previous appointment, the meeting was at the water-side, where Randall baptized six persons, residents of as many different towns. The work of conviction and conversion there went on through the day. The voice of weeping would sometimes alternate with that of rejoicing, and then both would mingle in what Buzzell was pleased to call, "the most harmonious tune."

In those four days, not less than *one hundred* professed to find peace, and most of them were strangers in New Durham. Returning to their several homes in distant towns, they declared what the Lord had done for them, and thus did the work extensively spread. Scarcely a town in all that region was left without a blessing, directly or indirectly, from that meeting. Doors were opened in all directions for preaching the gospel, ministers were endowed with power from on high, and the Yearly Meeting in 1798 has ever since been regarded as the beginning of better days with the struggling cause in New Hampshire.

One of the six that were baptized as above stated, was Jeremiah Ballard, of Unity. He had preached considerably with the Methodists, but, being dissatisfied with his baptism, he attended the May session of the Quarterly Meeting, and preached "a very quickening discourse." He related the circumstances attending his conversion, spoke of his call to preach, and the success of his labors; "all to the satisfaction of every member present," and asked for such advice and assistance as the Quarterly Meeting, in its wisdom, should see fit to give. His address was pleasing, and his style of speaking was both flowery and impressive. So fully would he enlist the sympathies of an audience in prayer, that he seemed to lead his hearers into the very presence of God. But prudence forbade any official endorsement of the man at first sight, and he was requested to attend the Yearly Meeting in June, and bring such recommendations as he could conveniently furnish.

We meet him again at the Yearly Meeting, and on the third day, a few delegates retired for business from those exciting scenes, and before them Ballard rehearsed his Christian experience and call to the ministry, presented satisfactory certificates, signed by more than sixty persons, and requested assistance in embodying churches, and authority to administer the ordinances. A council

with discretionary power, consisting of Randall, Buzzell, and Daniel Lord, with two Ruling Elders and two Deacons, was sent to Unity. They met July 2d, and agreed to his ordination; but here an unexpected difficulty arose.

The original proprietors of Unity had reserved a lot of land for the first minister ordained in town, and objections were now made to the ordination of Ballard, and the authorities refused the use of the meeting house, unless he would quitclaim all right to the land; in which case they would make him a small present. In reply to this proposition, the council said, we do not ordain ministers for the sake of land, nor would we have the candidate accept a present under these circumstances, or surrender his rights. And yet, to avoid contention, and "abstain from all appearance of evil," it was agreed to "escape to the mountain," just beyond the limits of the town, and ordain there, as Christ had selected a similar place for the choice of his disciples. The sermon was delivered in the house by Randall, after which the council, and most of the congregation, repaired to a distant eminence, and finished the ordination services. Favorable as were the opening auspices of Ballard's public career, the sad story of its close is near at hand. In connection with his ordination, a church was there organized that promised much under the labors of a preacher then thought to be deservedly popular.

Let us now go up to the August session of the Quarterly Meeting, and hear the results since that marvellous Yearly Meeting in June. It convenes at New Durham, and every church in the State, save Strafford, reports great prosperity. Canterbury says, "No discord, but a wonderful outpouring of the spirit of God. Seventeen added within the last four weeks." Gilmanton says, "All difficulties removed, a blessed awakening, and a number brought out of darkness into God's marvellous light." Kittery, Maine, says, "The work of God is very wonderful." Lebanon, Maine, "No difficulties, religion is

lively." Middleton, "Had a blessed revival, and the work still goes on." New Durham, "Brotherly love prevails, the work of the Lord is the most glorious we have ever seen, about ninety souls brought out of darkness since the Monthly Meeting in June." Pittsfield, "Back-sliders are returning, and a number of souls have been brought to rejoice in God." Unity, "The work of the Lord doth increase, and additions are made from time to time."

On the second day a sermon was preached early in the morning, after which it was intended to proceed to business, but such was the spirit of devotion, that worship continued without intermission, till the shades of night suggested that it was time to close. There were present, not only many chosen brethren from the churches, but two hundred converts, all of whom had become Christians since the Yearly Meeting. Never, perhaps, was preaching more spiritual, exhortations more powerful, prayers more prevailing, faith more undenial, or praise more joyfully sung. Randall says, "It appeared the most like heaven upon earth, and glory in the bud, of anything we have ever experienced." And when the emblems of Christ's body and blood were received, so strong was the faith of the communicants, that the scene was glorious beyond description. But how diversified are the scenes of life ! To-day our cup of joy is full. The morrow comes, and we are drinking the very dregs of sorrow.

AARON BUZZELL, of Gilmanton, a brother of John Buzzell, was before the meeting as a candidate for ordination. In relating his experience and call to the ministry, he had just said that his love for the cause had led him to lay all upon the altar—not only himself and his small possessions, but his family, even, had he given to the Lord. Conference was satisfied, and was arranging the ordination services, when a messenger entered, and abruptly exclaimed, Death ! The wife of Aaron Buzzell is dead ! The announcement was overwhelming in its

effect upon the meeting ; but no one seemed to bear up under it with more fortitude than the bereaved husband. He was leaning upon the arm of the Lord when the intelligence came, and he found it a sure support. He instantly repaired to the place of her departure for the better land, and learned that she had left home that morning, expecting to witness his ordination. While riding joyfully along in company with her brother, Hezekiah D. Buzzell, she was observed unexpectedly to alight from her horse, and, in a moment, to lie prostrate upon the ground. Before the least relief could be afforded, and without a farewell expression, her happy spirit had left for a mansion in glory. Instead of an ordination, were preparations for the funeral ; and the grace of God was found to be sufficient for the afflicted companion, as he lay the fond wife of his youth, and the mother of his children, in the low, cold lap of earth.

At the next Quarterly Meeting, October 18th, he received ordination, and in 1801 removed to Strafford, Vermont, where, for more than fifty years, he was one of the fathers of our interests. Aaron Buzzell was born in Barrington, 1764, but spent the early years of his life in Middleton, where he experienced religion in 1790. He was baptized by Randall in the evening, at a Quarterly Meeting in New Durham, while the full orb'd moon, in unclouded majesty, smiled upon the scene. The next year he began to speak in public as an exhorter, and travelled seven years with his brother John, before he appointed meetings for himself. He was a sympathetic speaker, and "so given to weeping," says Rev. Peter Clark, "that, at the close of his discourse, I have seen the floor, in a semicircle at his feet, visibly sprinkled with his tears."

The low state of religious interest at North Strafford was under consideration at the August Quarterly Meeting, when some spoke discouragingly of farther efforts to save

the church, and a large majority disapproved of Boody's accepting a seat in the State Legislature. False reports were carried to them, of what was said and done, and they were sorely grieved. The next Quarterly Meeting sent a letter of explanation to the church, and appointed different committees to attend the three intervening Monthly Meetings, and the result was all that could have been expected. The pastor was encouraged, the church revived, and sinners converted.

At a meeting in Pittsfield, September 12th, Randall being present, five related their Christian experience, and were baptized amid great manifestations of the Divine presence. Three of them, David Knowlton, Jr., Ebenezer Knowlton, and Samuel B. Dyer, soon entered the ministry, and were pillars in the church.

The year 1799 commenced with a good religious interest in many places. The Quarterly Meeting held its January session at Canterbury for the first time, when the second church in Gilmanton, near Eld. Shepherd's, was received.

So marvellous were the displays of Divine power at the last Yearly Meeting, that every one was anxious to attend the present session; and this anxiety increased as the time drew nigh. The meeting convened at New Durham, June 8th, and the attendance was very large. No sooner had the services commenced, than the presence of God was wonderfully manifest. Prayers of faith, songs of praise, and exhortations in the spirit, were the order of the day. Towards night a few were called together, who organized the meeting and adjourned. A short sermon was preached on the Sabbath by Jeremiah Ballard, and the remainder of the time was spent as the day before had been; and several were hopefully converted. On Monday, heard the letters and verbal reports, which were now very refreshing. The records of all the Quarterly Meetings were then read, as was the custom, and following is a synopsis:

New Durham Quarterly Meeting. General engagedness, large additions, good order, and reformations in most of the churches.

Edgecomb. The revival increases in Lincolnville, nothing new in other parts.

Farmington. The work of God is very glorious, not less than fifty have been brought to rejoice in the Lord since the Yearly Meeting in February.

Gorham. Glorious increase of the work, with considerable additions.

Parsonfield. Considerable engagedness, some additions.

Unity. General interest, but nothing special.

The last named Quarterly Meeting began its informal sessions the year before, and it was now "Voted that all the branches and scattered members west of the Merrimack river be established into a body, called the **UNITY** Quarterly Meeting.

Soon as the reports and records of the Quarterly Meetings had been read, all farther business was postponed to the next morning ; and the large congregation repaired to a beautiful green, and sat down on the grass to hear the word of truth by Daniel Batchelder, of Corinth, Vermont. A table was spread for communion, but such was the outpouring of God's spirit upon the people, the great labor of saints, and the awakening of sinners, that there was no opportunity for receiving the *elements* ; the *spirit* of communion, however, was freely enjoyed. Thirteen professed to have found the Saviour that afternoon.

By request of the New Durham Quarterly Meeting, Ballard visited the few brethren in Warner, on his return from the May session, and in August they reported "a most glorious work of God," under the labors of Dea. Kent of Canterbury, whose ordination was requested.

In June, a few Christians in Sanbornton covenanted together, and established a Monthly Meeting, and, from that time onward, social meetings were regularly sustained on

the Sabbath. In 1806, these brethren, sixteen in number, were a branch of the Gilford church.

Ballard now preached in Deerfield and Nottingham, where sinners were converted, and permanent religious interests were established. A letter to the Quarterly Meeting from Stratham brought the cheering intelligence of a precious revival in that place. A revival was also enjoyed and a church organized in Burton [now Albany]. John Jewell held meetings there in 1796, and several were converted. By appointment from the Quarterly Meeting, Randall and others visited them the next year, and found them well engaged in their Master's service ; but, as the committee "could not see with their speaker," they were not recognized as a church.

RICHARD MARTIN, of Gilford [then a part of Gilman-ton], attended the Quarterly Meeting in August, at New Durham, and Randall says, "preached a most refreshing, strengthening and comforting discourse." The meeting commenced at one o'clock, and the sermon was followed by many testimonies and the Lord's supper, so that it did not close till "near candle-light." This was Martin's first attendance at a Quarterly Meeting, and never did a man forsaken by brethren seem more at home. He was a native of Lee, born in 1755, and when a boy was apprenticed to a rope-maker in Portsmouth. He experienced religion in Lee, under the first efforts of Elias Smith, whose fame was afterwards somewhat celebrated. He alone bore the principal expense of Smith's ordination soon after, and then commenced preaching himself, as a Baptist. He was ordained in 1795, and the next year removed to Gilford. In October, 1797, a council of Calvinistic Baptists met there to organize a church. In the examination it was found that neither he, nor the proposed members of the church, were Calvinists, therefore the council dissolved. He soon organized a church himself, and was its constant pastor for twenty-five years. It joined the Quarterly Meeting the next year, and soon became one of the strong-

est churches in the denomination. Martin was a pious and useful man ; he travelled but little, except to attend Quarterly and Yearly Meetings, where he usually preached.

The remarkable outpouring of the Holy Spirit since the Yearly Meeting in 1798, had greatly multiplied the calls for preaching, and had resulted in the establishment of many new interests that needed to be cared for. But the Lord never enlarges his vineyard without calling into it an increase of laborers. This year witnessed the accession of six to the ministry in the New Durham Quarterly Meeting, besides Richard Martin. The ordination of John Blaisdell and Gershom Lord, of Lebanon, Me., has already been noticed ; and at the October Quarterly Meeting, Dea. MICAJAH OTIS of Strafford, JOSEPH BOODY of New Durham, SIMON POTTLE of Middleton, and Dr. JAMES JACKSON of Eaton, were all ordained at the same time. The services were at a school house in New Durham October 18th, and Randall preached on the occasion from 1 Cor. 9 : 16 : "For though I preach the gospel, I have nothing to glory of ; for necessity is laid upon me ; yea, woe is unto me, if I preach not the gospel!" It was an impressive scene—four men on their knees before the Lord, under the consecrating hands of the council, while Rev. Daniel Lord was calling upon God to endow them "with power from on high."

Otis was a native of Dover, and now fifty-two years of age. He was a member of that branch in Strafford, which became an independent church in 1779, and through all the trying conflicts of that people he stood unmoved. Possessed of an ample share of this world's goods, he was able to travel at his own expense ; and having a revival gift, and living a holy life, his labors were blessed to the salvation of many.

Boody, a nephew of Joseph Boody of Strafford, was a native of New Durham, and had been an active Christian for eight years. He had been in northern Vermont for

several months, encountered great opposition, and had been quite useful.

Pottle was a native of Stratham, had lived in New Durham, where he served as Deacon, and settled in Middleton when Buzzell removed to Parsonsfield. He was a ready speaker, but his active temperament and want of caution, often involved him in difficulties that proved his ruin.

Dr. Jackson was a practising physician and useful man. His labors were mostly devoted to the interests of the people in his own town, and many of them became members of the church over which the Holy Ghost had made him overseer.

The churches known to have been organized during this decade, were, in 1791, Middleton and Pittsfield; '92, Wolfborough; '93, Gilman Iron-Works; '94, Canterbury; '98, Unity and Gilford; '99, Second Gilman, Madison, Warner, and one in Marshfield, Mass. The Sandwich church was organized in one of these years, but which is unknown.

The following men were ordained in New Hampshire during the Second Decade: John Buzzell, Isaac Townsend, Daniel Lord, David Knowlton, Winthrop Young, Jeremiah Ballard, Aaron Buzzell, Micajah Otis, Joseph Boody, Jr., Simon Pottle and James Jackson.

CHAPTER VIII.

VERMONT.

1791—1800.

But little Early Intelligence—Church in Strafford—Help from New Hampshire—Church in Corinth—Ordination of Daniel Batchelder—Revival in Tunbridge—Boody and Quinby in Northern Vermont.

It is to be regretted that the traces of the early churches in Vermont are so fragmentary. Only a glimpse now and then can be caught of their condition in the last century; and the efforts in planting them, with one exception, are mostly forgotten, or have been unfurnished for the history. But enough is known to justify the statement that the cause of free principles had to struggle into existence through much the same opposition in Vermont as in New Hampshire and Maine. It would seem, however, that the influence of the “standing order” was less intolerant and controlling; and the Calvinism less ultra and objectionable. The principles of free salvation took deep root in that virgin soil, and are still abiding in the second and third generations of the people. The number of strong churches has never been large, but from them, and even some of the feeblest ones, have gone forth the first men to raise the standard of the cross westward of New England. And in every period of our history has that state furnished her quota of ministers to the cause, many of her ablest ones having spent their best energies in other fields of labor.

A letter dated Strafford, Vt., Sept. 10, 1791, and addressed “To the Baptist church in New Durham, N. H.,”

was duly received. It was written by Samuel Rich in behalf of others, and said, "We now think it expedient to come into church order, as the word of God directs; and being informed by Bro. Dickey of your standing and order, it being agreeable to our minds, we request some of the Elders of your church to come, as soon as possible, to our assistance; as we are exposed to many snares, and are alone as to sentiment in this part of the world."

Here was a true Macedonian cry; but as Randall had just returned from a journey of five weeks' absence to Maine, was engaged to make another, and the Quarterly Meeting was approaching, it was not convenient for him, or any other minister, to visit them immediately. The best that could be done was to send them a letter of congratulation and encouragement, with the assurance that messengers would visit them at the earliest possible convenience, and saying, "In the meantime we pray you to be steadfast and unmovable, and 'keep the unity of the Spirit in the bond of peace.'"

It was not till the next July that Randall and John Buzzell made a tour to Vermont. They bore with them a letter of commendation, and were gladly received. It appeared that a young man by the name of Robert Dickey, from Epsom, N. H., and a member of the New Durham church, had come to Strafford, and was in the employ of a relative as a hired laborer. After mourning over the profanity and general wickedness of the people, Dickey began to exhort them to repent, and flee from the wrath to come. Having "an excellent gift of exhortation," and having had the confidence and encouragement of Randall, he continued to warn the people; and many were wise enough to heed the admonition, notwithstanding the scoffs of the wicked. About *thirty* were hopefully converted and happily engaged in the worship of God. Hearing of the revival, others came in, and soon the tares of sectarianism were sown with the good seed of the kingdom. Several were baptized, Calvinistic articles of faith were

presented and tacitly received, and a church was organized.

Such was the state of affairs when Randall and Buzzell arrived. They tarried a number of days, preached frequently, visited extensively, and baptized several. The converts were divided in their doctrinal views, but united in their church relations, and being filled with the Spirit, they believed it possible to live in peace, having softened their high-toned articles of faith. Without objections, they were allowed to make the trial, and were recognized as an independent church. In this condition Randall and Buzzell left them, fearful that they could not walk together, because they were not agreed in the doctrines of communion, election, and final perseverance.

This journey was attended with great fatigue, being performed on horseback through a new, and much of the way a wilderness, country. The heat was oppressive by day, and their lodgings were more than once the hard floor by night. It was attended with some expense, besides the loss of a fortnight's time; and their receipts amounted to "four whole pistareens,"—about eighty cents—which Randall divided equally between himself and his travelling companion. Buzzell declined the moiety tendered him, but Randall said, "You shall have it. Take it and carry it to your wife."

The fears of Randall were soon realized. The brethren in Vermont could not let the difference in their doctrinal views rest, neither could they discuss those views in love and forbearance. A spirit of alienation soon crept in, and a mutual council was called. A letter received at New Durham requested Randall or some of the "most able members" to come to their assistance. Accompanied by a lay brother, he visited them again in February, 1793, and met in council six others from Calvinistic Baptist churches in the vicinity, for the settlement of their difficulty. As the division involved principles that neither party could surrender, the council advised a separation.

But some were undecided with which division to go ; and, to make a finality of the matter, it was agreed that William Grow, a Calvinist, and Randall should each preach a discourse, embodying his own views on the " five points " of Calvinism, and then they would " poll the house." The sermons were accordingly preached, after which the church took the broad aisle, and Grow standing on one side of the house and Randall on the other, the members were called upon to follow the minister of their choice. Ten stood with Grow and fifteen with Randall. Neither division was then organized as a church, but " a solemn word of caution, advice and exhortation was given by several," that they would strive to live in Christian " love and union, and not be consumed one by the other." Having " joined in solemn prayer," the council dissolved and the congregation dispersed.

Among the fifteen that stood with Randall were two men of note. Dickey, noted for what he had done in the commencement of the revival, and subsequently in the ministry, though sad to relate, afterwards joined the Shakers ; and Nathaniel Brown, noted for his future labors. He soon entered the ministry, preached successfully in Vermont, afterwards removed to New York, planted our first churches in that State, and organized the first Quarterly Meeting beyond the limits of New England.

Randall, on his return, informed Buzzell of the tried state of the brethren in Vermont, and advised him to go to their relief. He did so immediately, and performed the entire journey, of one hundred and ten miles, on foot, through the snows of February, on the last days of that unpleasant month for travelling. He found them, not only at variance with the Calvinists, but divided among themselves, and greatly disheartened. He preached several times, visited from house to house, and encouraged them as best he could ; but no human power could move them to action. Like Elijah under the juniper tree, they

were ready to die. At their last meeting he called them into a room by themselves, told them of his anxiety for their spiritual life and labor, the pains he had taken to afford them aid, and the apparent failure of his effort. "Now," said he, "I ask it as a parting favor, that you sit down in silence with me for one half hour, and *think* of your condition."

A request so reasonable, under the circumstances, they could not refuse, and all were seated. But the burden of that thoughtful hour ! Some recalled to mind the mercies of God, and their own obligations of love and obedience. Others were awake to duty, but striving with their Maker, while Buzzell was earnestly engaged in mental prayer. God was in that silence ; and after fifteen or twenty minutes, one of the number could suppress his convictions no longer, and, in a most contrite and affecting manner, confessed his wanderings from God, asked forgiveness, and declared his purpose to live for Christ. Eight others in quick succession followed his example, and the power of God was manifest beyond description. These nine then entered into a covenant engagement, and thus was constituted our first church among the green hills of Vermont.

No record can now be found of its struggles for the first ten years, but tradition says it came up through great tribulation. In 1793 this church sent both letter and delegation to the Yearly Meeting in New Durham, and reported itself as toiling on through many discouragements. For a few years it was a lone star in the State, and has been one of different magnitude, at different times, but its shining has always been visible.

Randall was here again in January, 1794. He found the church well engaged, and his confidence in its success was greatly strengthened. At the New Hampshire Yearly Meeting in June, a letter, full of encouragement and expressive of fellowship, was sent to the church by Robert Dickey, its delegate ; and another was sent to individuals in Strafford who claimed to be members of the church

of New Durham, but declined to unite with that branch. It said, "Dear brethren, we exhort you, in the love of our all-glorious Redeemer, to join fellowship with them. We exhort one and all of you, who, by your divisions and controversies, have given the enemy cause to speak reproachfully, to confess your faults one to another, and to all who have beheld the same."

At the Yearly Meeting in 1795, Randall, John Buzzell, Joseph Boody, senior, Isaac Townsend and Daniel Lord, were appointed to visit this church in turn; each one to be accompanied by a layman chosen from his own church. It was thus that this church, a kind of missionary station, was cared for, and cherished in its infancy; and with confidence did it look to the Yearly Meeting in every season of adversity. In 1796 it said, "We are distressed on every side, and we pray that you would consider our case, and do that for us, or with us, that you shall judge most for the glory of God." In October of the next year, the church reported to the New Durham Quarterly Meeting, both by letter and delegation, that coldness and trials were still its lot. Rev. Winthrop Young, Ruling Elders Aaron Buzzell and John Shepherd, with Deacon Kent, were sent to Strafford bearing a letter, which said, "We are grieved to hear that there are such disorders among you. We would have the brethren and sisters who went to your parts from the Monthly Meeting at Gilmanton, join you, and assist in your difficulties. They were members in good standing with us. Note such persons as walk not according to the gospel rule, and have no fellowship with them. Don't be afraid of offending men, but always be afraid of offending God. It is a reproach to the cause of God to have disorderly members countenanced in the church; and we cannot show our love to God, to his cause, nor to the souls of transgressors, any more than by being faithful to them, and by cutting them off." The names of the Committee were given, and the letter then says, "They are authorized to transact any business which they may

find necessary to be done, even to reject any who may be ripe therefor."

The committee investigated the discipline of the church, and the religious standing of its members, and found them better united than they had been. One, however, was found to be obstinate in his wrong-doings, and a letter of rejection was given to the church for him. The reader will not fail to notice that here is seen the acknowledged authority of the Quarterly Meeting over the members of the churches, and the delegation of that authority to a committee, to be exercised at their discretion.

In 1798 Jeremiah Ballard, of Unity, N. H., came up the Connecticut valley, preaching at various places, and at Corinth several became Christians, and a church of about fifteen members was organized. This was the second church in Vermont, so far as is now known, and from its members six have entered the ministry. The first was DANIEL BATCHELDER. He passed a satisfactory examination at the New Hampshire Yearly Meeting in 1799, and Tingley, Young and Ballard were chosen as an ordaining council. For some reason, they did not attend to their assignment on the first Thursday in July, the time specified in the records ; and perhaps it was postponed, that the council might act in concert with a committee, consisting of Tingley, Young, Daniel Lord and Aaron Buzzell, chosen at the same meeting to visit the "brethren in the State of Vermont." Be that as it may, he was ordained at Corinth October 4th, and it was the first ordination by our people in the State. The pastoral relation was sustained between Batchelder and the Corinth church for twenty years.

Daniel Batchelder and Nathaniel Brown held meetings in Tunbridge this season, and a revival commenced that resulted in the formation of a church the next year. Nathaniel King was one of the converts, and furnished Joseph Boody, Jr., from New Durham, the best hospitalities of his house, and defended him from insults, as he

was greatly opposed while preaching for a few days in town.

Boody then went to northern Vermont, where he was the first to preach a free gospel. At Hardwick, as he says,¹ five members of the Calvinistic Baptist church were excluded because they sympathized with him, and their property was distrained and sold at public auction to pay the arrearage of their ministerial tax. He travelled considerably, and reformations attended his labors, though for six months he saw not a minister that gave him a word of cheer.

Rev. Joseph Quinby was the first minister that visited Sutton, and a revival followed. He preached free doctrines, though connected at this time with the Baptists in Sandwich, N. H. He also preached in Lyndon and Wheelock, and saw some of the harvest, but churches were not organized till a year or two afterwards.

The churches known to have existed in Vermont at the close of the eighteenth century, were Strafford, organized in 1793, and Corinth, in 1798 ; and Daniel Batchelder was the only man that had received ordination.

¹ "Sketch of the Travels and Labors of Eld. Joseph Boody."—*Repository.*

CHAPTER IX.

THE SECOND DECADE.

1790—1800.

Review—Statistics—Denominational Name—Call to the Ministry—Education of the Ministry—Counsel to the Ministry—Support of the Ministry—Elders' Conference—Woman's Labors—Church Covenants—Church Polity—Dismission of Members—Support of the Poor—Regulating Committee—Military Parades—Rules of Order—The Press—Devotional Spirit.

THERE was a wide difference between the state of religious interest in the beginning of this decade, and that at its close. The long, dark night of declension had then been gathering over the churches for several years, and the multiplied trials within the church were equalled only by the indifference and wickedness without. Occasional beams of sunlight cheered the hearts of those toiling men ; but it was faith, and not success, that held them true to their work. After the first year or two, omens of better days appeared, and they began to prepare the way of the Lord. One of the most encouraging signs of the times, was the fact that professed Christians began to feel ill at ease in view of their own religious state. Next was observed a spirit of mourning over the desolations of Zion ; and then, a burdened desire for the salvation of souls. These inward convictions soon showed themselves in outward manifestations ;—as God worked in, they worked out. And being co-workers together with God, the last few years of the eighteenth century, were years of great prosperity.

The reorganization of the New Durham church was a step of questionable propriety, but God certainly overruled it for good, as he might have done their faithful efforts for its renovation under the original organization. That very precious and long-continued revival in New Hampshire, also those extensive ones in Maine, particularly Bristol, confirmed the fathers in the free doctrines they proclaimed, as being not only the true doctrines of speculative theology, but of practical salvation. They were unwavering in the faith themselves, and commended their religion to others with a confidence that insures success. An itinerant ministry and working laity, gathered in from abroad, without losing at home.

The borders of Zion were extended along the coast of Maine, and hard upon the track of pioneer settlers in the interior did the men of God follow with the free doctrines of the cross. And when the tabernacle of the Lord was pitched in the Sandy river valley, its lengthening cords and strengthening stakes, soon secured for it a permanency in that locality. In New Hampshire, Zion's King was enlisting followers by the hundred, and the extent and progress of his conquests were, at times, unprecedented. Crossing the Connecticut river, permanent interests were established in both central and northern Vermont.

During these ten years, thirty-three churches are known to have been organized, besides a large number of branches established, that soon became distinct churches. Eighteen ministers were ordained, besides the accession of Richard Martin and Edward Lock. Nathan Merrill ceased to coöperate longer with the people of his early choice.

The Quarterly Meeting, that had been in successful operation for nine years, and that embraced all the churches, changed its name in 1792, and, gradually, its sphere of action. It became a Yearly Meeting, but six local Quarterly Meetings supplied its place within as many

years ; and the number of churches, names of ministers, and the number unordained in each, at the commencement of the present century, is believed to have been as follows :

New Durham Quarterly Meeting contained fifteen churches ; and its fourteen ministers were, John Blaisdell, Joseph Boody, Joseph Boody, Jr., Aaron Buzzell, James Jackson, David Knowlton, Daniel Lord, Gershom Lord, Richard Martin, Micajah Otis, Simon Pottle, Benjamin Randall, Isaac Townsend, and Winthrop Young, besides at least ten unordained preachers.

Edgecomb Quarterly Meeting had eleven churches ; and its three ministers were John M. Bailey, Daniel Hibbard, and John Whitney, and two unordained.

Farmington Quarterly Meeting had eight churches ; and its two ministers were Edward Lock and Francis Tufts, and there were three not ordained.

Gorham Quarterly Meeting had six churches ; and its four ministers were Joseph Hutchinson, Zachariah Leach, James McCorson, and Ephraim Stinchfield, and three unordained.

Parsonsfield Quarterly Meeting had seven churches ; and its three ministers were John Buzzell, Pelatiah Tingley, and Samuel Weeks, and two unordained.

Unity Quarterly Meeting had four churches ; and its two ministers were Daniel Batchelder and Jeremiah Ballard, and there were two or three unordained.

Hence, as near as can now be ascertained, there were then one Yearly Meeting, six Quarterly Meetings, fifty-one churches, twenty-eight ordained ministers, and twenty-two unordained. The *estimated* number of members was about two thousand.

Denominational Name. Thus far in the history has no distinctive name been given to this people, because they had assumed none for themselves. All the first ministers had been members of the Baptist denomination, and they still claimed to be. They wanted no distinctive name,

hence, their records, for several years, speak of them simply as Baptist ministers and Baptist churches. And when the Quarterly Meeting was organized in 1783, the first sentence of the records says, "The Baptist Quarterly Meeting convened," &c.

They did, however, often speak of themselves as "The Church of Christ;" and Buzzell's Religious Magazine, published in 1811, claims this as the appropriate name of the denomination. In the preface, he says, "The first church was gathered at New Durham, N. H., in the year 1780, and was called *The Church of Christ*. Every church ought to be governed by the New Testament rule, and call itself by no other name than the Church of Christ. I am very certain that this has been the true meaning and intention of this people from the beginning." The author had the best of opportunities for knowing what he here affirms, and this statement is confirmed by various records. No other term of designation than the *Church of Christ*, is used in the old records of the Bethany [now Genesee] Quarterly Meeting for eight years, or down to 1821. And yet a careful examination of the subject leaves it somewhat doubtful whether the phrase, "Church of Christ," was used as a general appellative, or a denominational name. But it is equally certain that they claimed to be Baptists, and that theirs was the Church of Christ.

As the church at New Durham was the oldest, was large and influential, and as Randall, whose judicious counsel was everywhere sought, resided there, and was pastor of that church, the term "New Durham Church," or "New Durham Connection," was sometimes given to the denomination. In fact, some of the other churches, when organized, wished to enjoy the counsels of Randall and his church, and were then recognized as branches of the New Durham church. This was the case with the Tamworth and Second Strafford churches, and of some in Maine. The language of Buzzell implies this, when he says, in connection with the above quotation: "All the

churches which have since been gathered have been considered in connection with the Church of Christ at *New Durham*." A letter from Vermont to the Yearly Meeting in 1801 was received, with the following address: "To the Church of Christ, New Durham connection."

As they everywhere declared that God had made a general provision for the salvation of men, they were opprobriously called "General Provisioners." And as they declared that the *will* of man was *free*, they were, more generally, and derisively, called "Freewillers." Other names, such as "Randallites," "New Lights," "Open Communionists," &c., were given them by their enemies, while they gave themselves no name, save that of Baptist, Antipedo Baptists, or Church of Christ; but neither of these titles was allowed them.

Having no name that the public would recognize, save those given in reproach, they often speak of themselves, in their early records, under the general term of "Community," as, "the people," "the churches," "the ministry of this community."

The certificates given by the ordaining council to Otis, Boody, Pottle and Jackson, in 1799, speak of no less than five of the above names, and begin as follows:

"This certifieth that _____, of _____, being a regular member of the Church of Christ, commonly known by the name of the New Durham church; also a member of the community in general, commonly termed General Provisioners, or Freewill Baptists, was ordained," &c.

Here, for the first time, in all the old records or historical papers, do we find the term Freewill Baptist, and till now has the name been purposely omitted in this history, save in the Introductory Chapter. Let it be remembered that Randall and his associates refused to acknowledge the name *Freewill Baptist* for twenty years after the separation, and when they first placed it upon their records, in preserving a copy of the above certificates, it was certainly

not received with favor. Many of the fathers lived and died objecting to the name, but a majority finally acquiesced in its use. As the denomination has too often been content to occupy the retired place assigned it by others, so the name finally assumed, was by no means the one of their choice, but the one their opposers had fastened upon them.

The term Freewill Baptist continued to be used only occasionally till five years after, when the denomination was acknowledged by the New Hampshire Legislature with said title. Since then it has been more generally received; though there have always been those who preferred the original name, "Church of Christ," or, if that is inadmissible, many would prefer "Free Baptist," as a more expressive and appropriate name, since we believe, not only in free will, but *free* salvation and *free* communion.

In view of the name assumed, Buzzell has preserved this saying of Randall: "The devil always overshoots the mark when he attempts to reproach the people of God. The disciples were contemptuously called 'Christians' at Antioch, but that has become a name of the highest national respect. So the name 'Freewill' may, in process of time, become a title of high respect in the Christian world."

A Special Call to the ministry has ever been the faith of Freewill Baptists. The idea of such a call stands closely connected with that of a special providence, and grows out of the free and intimate communion of the Holy Spirit with living Christians. Since the blessings of salvation are provided by God, it is for him to publish the glad tidings by whom he will. No man is at liberty to enter the ministry from mere choice, or any other motive than that of a Divine call. It has been well said,¹ "that an essential call to the ministry consists in a state of mind, or disposition towards it, which may be denominated

¹ *Freewill Baptist Quarterly*, Vol. VI., p. 384.

‘desire,’ induced by the Holy Spirit, and confirmed by Divine Providence.” And, as Butler’s Theology says, “ *The will of God* is to be *sought* on the subject ; and it is to be learned in a *rational way*.” In deciding the question of a call to the ministry, one is not to be influenced by his own mere feelings ; for there may be a natural inclination to the work, or there may be at first a strong aversion to it. But he must feel an abiding conviction of God’s pleasure in that direction ; and under this conviction, the true Christian minister will find, not only great peace of mind, but that his sweetest pleasure will be in the work to which he is conscious God has called him. And, having a Divinely begotten relish for it, he will be the more successful.

Nor is it enough for the person himself to feel conscious of his call, but the church also is supposed to understand the mind of the Spirit, and aid the inquirer in searching for duty. Any man has reason to distrust his impressions, if the church gains no evidence of his call. The fathers placed great reliance on this part of the evidence of one’s call. Hence the “ *trial* ” sermon, so generally required, that all might satisfy themselves. And the examination of David Knowlton, previously given, is but a sample of the examinations generally in ascertaining the opinion of the church. And however earnest and persistent was any one in claiming to be Divinely called, and, consequently, asking for countenance, his pretensions were utterly disregarded when unsustained by the church. An instance to the point was the case of Bradbury Green, a member of the same church with Knowlton. He would hold meetings under his own appointment so long as any would attend, and then he would obtrude himself as a preacher, upon the appointment of others, or the social meetings of the church. He was not only rebuked by the Quarterly Meeting, but the Yearly Meeting wrote him, saying : “ We are much grieved with thee, on account of thy going about and appointing meetings as thou dost, for

we do not believe it is for the glory of God." And yet he must and would preach. It was then voted unanimously that he "never was called to be a public preacher of the gospel;" but this did not silence him. After being annoyed with his preaching efforts for ten or a dozen years, though generally considered as a Christian man in other respects, the Quarterly Meeting, at the close of this decade, admonished the people not to "receive him as a public speaker, or allow him to have a meeting in their houses." Such responsibilities were unhesitatingly assumed when the cause of Christ required it.

Submissive as the early Freewill Baptists were to the guidance of the Holy Spirit, their great prudence in deciding upon the call of others to the ministry, must forever exonerate them from the charge of credulity, in receiving as valid testimony the mere impressions of the candidate, or of his particular friends. The facts of their frequent postponement, and ultimate refusal of applications for ordination, when the harvest was so great and the laborers so few, and that only four were ordained during the first twelve years, shows conclusively that they heeded the injunction, "Lay hands suddenly on no man."

Education did not receive much attention from any dissenting sect, as a preparatory means of usefulness. Having seen human learning exalted, even to the neglect of piety, in some instances, the fathers reversed the order, and made piety an absolutely essential qualification for the ministry, while no prescribed literary attainments were required. There is no evidence of opposition to education on the one hand, or of its glorification on the other. The truth is, that beyond the ordinary means furnished by common schools, and general reading afterwards, education was simply neglected. The all-prevailing desire was to have the heart right in the sight of God, to have a knowledge of the Bible and experimental religion, and an endowment from on high. Having these qualifications, and, of course, good common sense, and a readiness to

communicate, the amount of one's education was hardly taken into the account of his qualifications for the ministry. Under these circumstances, opposers of religion have traduced some of those useful men, and repeated the jeers of Celsus, the first writer against Christianity, "that wool-workers, cobblers, leather dressers, the most illiterate and vulgar of mankind, were zealous preachers of the gospel."

The Counsel asked by a minister when contemplating a removal from one field of labor to another, is an interesting feature of those early times. In 1797, the Edgecomb Quarterly Meeting not only invited John Buzzell to settle within its limits, but laid the request before the Yearly Meeting. Buzzell himself referred the subject to the New Durham Quarterly Meeting, of which he was then a member, and that body, in turn, referred it to the churches. Action was taken thereon in the Monthly Meetings, and most of them left it with him to decide as he might see his duty most clear. He declined the invitation. The next year he was invited to remove to the Farmington Quarterly Meeting, as his labors were more needful there, than in New Hampshire. The advice of the Yearly Meeting was again asked, and the question was again left optional with him ; and this invitation was also declined ; but the one from Parsonsfield, about the same time, was accepted.

The Edgecomb Quarterly Meeting next applied to Ephraim Stinchfield, of the Gorham Quarterly Meeting, but obligations to his aged parents would not permit the removal of his family from New Gloucester. He could, however, appropriate a part of his labors abroad, and the Yearly Meeting "Voted that brother Ephraim Stinchfield be a member of the Edgecomb Quarterly Meeting, according to their request."

Rev. Aaron Buzzell had been to Strafford, Vt., where his labors were very acceptable to the people, and, in 1799, he was invited to settle there. He asked advice, and the Yearly Meeting "Voted that Eld. Aaron Buzzell have his

liberty to answer Strafford request, respecting his removal to that place." From the many instances of this kind on record, there seems to have been a general desire, though not universal, to take counsel in answering a call for settlement.

This asking advice of the Quarterly and Yearly Meetings, and the manner in which it was given, not only show a desire to be in the path of duty, where the most good would be accomplished, but they seem to imply a kind of supervision in those bodies over the labors of the ministry. For years the records of the churches were read in the Quarterly Meeting, and it being thus acquainted with their condition in detail four times a year, counsel was given, committees sent, or ministerial labor provided, as circumstances required. A careful survey of the field was taken at every Quarterly Meeting, not only to supply the destitute and aid the feeble churches, but to occupy promising outposts, where there was a hope of establishing churches.

In this light, the Quarterly Meeting was practically a Home Mission organization. Rochester, Somersworth and Farmington were regularly supplied with preaching by arrangements made in the New Durham Quarterly Meeting from session to session. Other Quarterly Meetings did the same, sending out laborers into unoccupied fields, and gathering churches through their own instrumentality. Sometimes objections were made, as in the case of Townsend of Wolfborough. He declined an appointment in 1797, and said, "I do not feel free that the meeting should have power to send me any where you please, or think needful." He was asked to consider that the gospel had been provided by an infinite sacrifice, and had everywhere been extended only by the sacrifice of somebody. The earnest appeals of his brethren relaxed his purpose, and the record says, "he concludes to give himself up to the government of the meeting."

In those days, when the amount of labor assigned at the Quarterly Meeting was tenfold greater than now, min-

isters did not feel themselves at liberty to disregard the word of God, which says, "Ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another." It is within the recollection of many of us, that our aged brethren, when appointed to some service against their personal wishes, would rise and say, "Brother Moderator, I yield to the opinion of Conference, not because I am pleased with the appointment, but because I am commanded to be in subjection to my brethren."

The Support of the Ministry was one of the important questions in the early history of the denomination. When the fathers were called into the gospel field, no church gave them an invitation to locate, with the promise of support. Indeed, there was no pecuniary inducement for a man to enter the ministry; but, rather, the self-sacrificing prospect of doing it "at his own charges." The fields were white, the harvest was wasting, God was calling, and man was inviting; but human compensation entered not into the arrangement of those times, though God had said, on his part, "Whatsoever is right, that shall ye receive." This promise, however, was not understood to mean that the gospel laborer *would* receive from the people a just equivalent in temporal things; for the Lord knew too well man's love of money, to stand as universal security for ministerial support. The word of truth in their hearts, each minister might say, was "as a burning fire shut up in my bones," and there was no alternative but preach or die. They went forth, wherever the providence or Spirit of God opened the way, asking not for remuneration, but feeling that it was reward enough for the time, to be in the path of duty, and see sinners turning to the Lord. But, having families dependent upon the avails of their labor, they could not give themselves so fully to the work as they would, or as the cause, otherwise, seemed to require.

The difference of opinion as to the real views of the early Freewill Baptists on this question, requires a statement of those views, sustained by facts and illustrations. It is clear, beyond all question, that, in *principle*, they did not differ essentially from Freewill Baptists of this day as to the *duty* of sustaining the ministry. Their doctrine was that the minister should be compensated for the time and energies he actually devoted to the church. If the six days of secular time were appropriated to his own interests, his sermons on the Sabbath, delivered without preparation, could not, in justice, claim much remuneration from the church. If his time was given to the cause, then should he be sustained; and they not only believed, but distinctly taught, that it was the Lord who had ordained that "*they who preach the gospel should live of the gospel.*" The united testimony of the aged, who associated with Randall, is to this point—He always opposed a stipulated salary as "*worldly order,*" whereas, the ministers of Christ should go forth trusting in God and the church. And if the church did not provide for the ministry, whose labors it enjoyed, the curse of God would rest upon it.

Says Rev. Thomas Perkins, "Randall was not opposed to the support of the ministry, but urged it as a duty; yet it must be voluntary, and without any stipulated agreement." But his objection to a "*stipulated agreement*" did not cut off all understanding between church and pastor, as to compensation. It is on record that a complaint was brought into the Yearly Meeting against Daniel Hibbard for preaching at Westport for money. His reply was, that the wants of his family absolutely required all the avails of his labor through the week, or an equivalent. The church and people desired his labor, in part, for their own spiritual good, and proposed to pay him in full for all the time devoted to their interests. This proposition he accepted, and Randall defended and sustained him in the arrangement he had made.

In 1795, the church in Wilton, Me., "voted to raise a sum of money by an equality, for the support of the gospel, and chose Assessors, Treasurer and Collector." In 1799, the Farmington Quarterly Meeting "voted that if the Yearly Meeting could supply us with a teaching Elder, we would support him and his." In 1800, the New Durham Quarterly Meeting raised one hundred dollars by assessment on the churches, and with this money a horse was hired for the use of Daniel Lord, and one was purchased for Randall. Three years afterwards twenty dollars were appropriated to Randall's support by the Quarterly Meeting. At the same time the New Durham church chose a committee of three to visit him "during his sickness, and provide such things and means as they may think necessary for his comfort, and report to the next Monthly Meeting."

Two years after the death of Randall, the records of the church at New Durham read as follows: "After uniting to ask wisdom of the Lord, took into consideration the way and manner in which Eld. Moses Cheney and family should be supported the present season. Voted that a committee be chosen to provide some suitable place for him, and report to the next church meeting." At the next meeting, May 9th, the committee reported that they had engaged a tenement "for twelve months at twenty-four dollars in produce at the current price," and the report was accepted. It was also voted that all "the members contribute towards the support of Elder Cheney and family, as they feel free in their own minds, and deliver it to him themselves."

Such votes of churches and Quarterly Meetings recognize the *principle* of ministerial support as now regarded, but they are not to be taken as an expression of general acknowledgment of the obligation, on the part of the church. Rev. Richard M. Carey, of western New York, devoted himself almost exclusively to the ministry, and says, "During my most extensive labors I received no

salary, though some administered to my wants in a private way. But these presents, as they were called, for twelve years of my most active life, could not have exceeded fifty dollars a year; not that I ever preached against a minister's being paid for his labors—God himself has settled that question, ‘The laborer is worthy of his hire’—but had we waited till we could have been sustained, we never should have seen the church arise.” It will thus be seen that facts sustain the position that the fathers were not wrong in principle, but their error was in its *application*. And this part of the subject has mitigating circumstances that exonerate them from blame.

It was their misfortune to live in an age when religious taxation and coercion were the laws of the land; when a radical change was demanded, and a sacrifice required to effect it. They surveyed the ground, counted the cost, and made the sacrifice. They stepped out before the world, and took their stand upon these two immutable truths—the support of the ministry is a Divine requirement, and that support must be voluntarily given. The first position needed but little vindication, and they said almost nothing in its defence, lest their arguments would be construed in favor of coercion. Their opposition to compulsory means for supporting religion was constant and determined; and so far did they carry their notions of voluntary support, that it generally amounted to almost no support at all. The people took advantage of their freedom from taxation; and, because the support of religion was to be voluntary, they regarded it as optional, forgetting that the moral obligation remained, though the legal was repealed. On this point was the deficiency of instruction, and the embarrassments in giving it, consequently the sacrifice of the early ministers.

It was then an untried experiment to leave the support of religion to the voluntary contributions of the people; but it was the gospel ground, and the Freewill Baptist ministry were ready to hazard their all in the trial, hav-

ing full confidence in the ultimate results. So anxious were they in securing their end—the removal of all legal and coercive means for sustaining the cause of Christ—that they voluntarily subjected themselves to great privations and self-denials. They not only refused all legal support, but generally declined all stipulated agreements, receiving only what individuals were disposed to give. And during this transition state, this action and reäction, this breaking down of a long-established, compulsory usage, and the building up of a voluntary one,—during this time of nearly forty years in their early history, the Freewill Baptist ministry stood as a pledge to the world, that religion would be sustained, and the spiritual wants of the people would be cared for, without the aid of civil law. They despised a legal salary, and many of them utterly refused all compensation. Such a revolution in the church could not be effected without sacrifices, and God raised up those self-denying men for this same purpose, to show what could and would be done, by a church cut loose from State patronage and dictation. The world was slow to believe that religion could be sustained, much less advanced, by releasing the people from their legal obligations; and so God gave freely of his spirit to the fathers, and they laid all upon the altar of consecration; they cared not for fee or reward, and would be satisfied only when men were left free to sustain religion, as they were to accept it. And they were successful. The credit of this change by no means belongs to the Freewill Baptists alone, but the extent of their influence in the work has never been appreciated by the public; and the trials they experienced, the privations they endured, the sufferings of ministers' families, left with limited supplies, while the husband and father was often absent, preaching without compensation—these scenes will never be painted on the canvas of time, save here and there an incident that has been snatched from oblivion's grasp.

The question of ministerial support, as it now stands, has been reached on the part of Freewill Baptists, by three distinct and successive steps :—*First.* The creation of a public sentiment against taxation for support. *Second.* The reäction of this effort, which practically denied the obligation of support. *Third.* The restoration of the principle that God requires the support of his ministry. The advantages of the last step have been but recently secured, and reäction from this effort is also to be feared, as there are ministers to be found who will go or stay, just as their salary shall furnish a motive.

The extreme caution of the fathers, in acting above all suspicion of monied interest in their efforts to promote religion, has been seen in their going out of town for the ordination of Jeremiah Ballard, and thus forfeiting his right to the ministerial land of Unity. A similar case occurred in 1803, when David Knowlton, Jr., was ordained in Barnstead, N. H. No minister had been ordained in that town, and by right of priority the ministerial land would be legally his ; but, to relieve the council from all suspicion of ordaining for money, and to place himself above all insinuations, he signed a paper before hands were laid upon him, relinquishing “all right and title he might acquire by such ordination to ministerial land in said town, granted to the first settled minister.”² The same year the church in Bradford dared not accept from the town its share of the money raised to hire preaching, lest the curse of Achan should rest upon it. The Quarterly Meeting being consulted, advised the acceptance of the money, since the proposition came from the town, and the money could be deposited with the church stock for incidental expenses.

From our stand-point it may seem that a different position from that taken by the early ministry might have been better, but we cannot fully understand the trying circumstances of their day. It is to be regretted that for so

² Elders' Conference, Vol. I., p. 33.

many years—half a century with some of the churches—there was no system, and nothing reliable in their very meagre support of the ministry. But when we contemplate a feature of their mission that has been attended with unfavorable results, and think of expressing disapprobation, the recollection of their trials encountered, their difficulties surmounted, and their work accomplished, there is so much to approve, we can only say, they were but *men*, and very good, very godly men are liable to err.

The Elders' Conference was established in this decade, and became an important auxiliary in the cause of Christ. The ministry felt the need of an association for themselves more particularly, than the Quarterly or Yearly Meetings were, and it was agreed at the Yearly Meeting in Westport, Me., in 1793, to hold "a meeting of all the Elders, exhorters, and all public speakers, the day previous to the Yearly Meeting in Gorham, to endeavor to inform and regulate each other in respect to opinions, doctrines, and practice." The importance of such a meeting is more clearly seen when we remember that there was then no approved system of theology, embodying the great doctrines of the Bible, no periodical as the organ of the denomination, and no well-established usage on which to rely. Ministers of different localities differed in faith and practice, in some particulars, so that, to secure uniformity among themselves, this new movement, like every other advance step taken by the fathers, was prompted by duty—a kind of necessity.

The record does not say that this proposed meeting was held at Gorham in November, but the doubt is scarcely admissible that those men failed in fulfilling a recorded agreement. It is certain that there was an "Elders' Meeting" in connection with the Yearly Meeting in New Durham the next June, that "continued by adjournment from day to day, with much satisfaction :" also in Gorham the autumn following, but no record of these meetings has been preserved. After a few sessions they were

discontinued, but in 1797 the meeting was unanimously re-established. It was not regular in its sessions till 1799, when the Yearly Meeting in June agreed to hold an "Elders' Conference" at Rev. John Buzzell's in September. This was a profitable meeting, and was permanently established at his house in Parsonsfield, on Friday following the November session of the Yearly Meeting. Buzzell says, "This meeting was for the purpose of deliberating on the affairs of the connection, and more especially for the examination of public gifts, and giving and receiving such instruction as relates to public improvement, both in preaching the word and disciplining the churches." It was the design to make this a *general meeting*, and that both ordained and unordained preachers should *all* attend it; but, so useful did it prove, that a similar meeting was soon established in connection with each session of the Yearly Meeting and of all the Quarterly Meetings.

Anticipating future dates, it may here be observed that one was established in the New Durham Quarterly Meeting in 1801, and its transactions were recorded and thus preserved. Here young men were instructed and trained in things pertaining to the ministry. The record says, "The New Durham Quarterly Meeting, in view of there being so many public speakers belonging thereto, most of them young and inexperienced, think it expedient that there should be an Elders' Conference." The first session convened at Gilford, August 21st, and continued two days. In answer to the question, "Who is entitled to a seat in this Conference?" it was voted, "All teaching elders, all ruling elders, all deacons,³ and all those who are public speakers,—who appoint and take the government of a meeting; and *the most perfect order is to be observed.*" The number present was fifty-three—eight ministers, fifteen ruling elders, ten deacons, and twenty unordained preachers and exhorters, three of the latter being females. They were seated in the order above named,

³ Deacons were then ordained officers in the church.

ministers occupying the front seats, ruling elders the second range, deacons the third, and in the rear sat the unordained speakers.

The first action of this Conference was to consider "many things which are not expedient, but very unbecoming, such as vain words, lightness, loud laughter," &c., &c. Some were personally reprobated, and confessed their improprieties; and the record says, "We found it a most excellent and instructive school." At the next session it was agreed that this Conference should not be a public meeting, as publicity would, in a great measure, defeat its design. Eight young men were then licensed to preach; and the possibility of a Christian's falling from grace, and being finally lost, was freely discussed. Four of the young ministers acknowledged that they had been greatly enlightened by the discussion, and all but one, Simon Pottle, in a Conference of fifty-one, were agreed in believing the doctrine. The record of one of the sessions in 1802, says, "Then there proceeded a great deal of very needful and edifying conversation with regard to doctrine, and the danger of high-mindedness, haughtiness, self-importance, the necessity of meekness, sobriety, a grave and well-ordered life and conversation; and also that those who are preachers should endeavor to avoid all *harsh* and *coarse* expressions, odd gestures, and should let their moderation be known to all men."

The influence of these meetings was highly beneficial, and they furnished quite an opportunity for improvement; occurring, as they did, four times a year, and continuing, as they did, from one to two days, including much of the intervening night. The lectures, as we may popularly call them, of those wise, some of them learned, and all of them experienced men, must have been interesting, instructive and useful. Without this Conference, the ministry must have been more illy prepared for and less successful in their work. It was indeed "a most excellent and instructive school."

Woman was sometimes called to fill very important places in the Jewish church, and some of Christ's highest commendations have been tributes to her memory. She was "last at the cross, and first at the sepulchre," showing her strong affection for Him whose gospel was to raise her from heathen servility, and give to her, as well as to man, the privilege of being a co-worker with God. The apostles found many women to be "helpers in Christ Jesus," and in every age of the church they have rendered essential service. This is not the place to discuss the question of woman's appropriate sphere of action, but to record the facts of her successful labors.

The early history of the Freewill Baptists would be wanting in truthfulness, did it pass unnoticed those few women who labored in the cause with a spirit not akin to much of the retiring modesty of our day—that modesty which excuses persons from effort and responsibility in personal labor and social meetings, because they are women. It has, from the first, been proclaimed as woman's right and duty to act and speak for her Saviour; and this she has been encouraged to do in promiscuous meetings, as well as in those of her own sex exclusively.

If the church neglected to report itself to the Quarterly Meeting, or sustain its meetings, and brethren were "at ease in Zion," sisters, impressed with the obligations of their church relations, sometimes stepped forward and assumed duties that should have been performed by others. The branch, or church, at New Castle, N. H., reported by letter for the first time in 1787, over the signature of Abigail Amazeen. The branch at Lewiston was more than once reported by Eliza Grafham, or Hannah Thorn. Mrs. Thorn, the mother of Rev. Benjamin Thorn, was a very energetic and godly woman. Such was her interest in the cause, and her desire to attend Quarterly and Yearly Meetings, that several times she performed the journey from Lewiston to Westport, a distance of thirty-five miles, on foot. Taking her breakfast

at home, she would walk to Westport, and attend meeting there the same evening.

Mary Savage, of Woolwich, to whom allusion has already been made, is the first name on the records as a female laborer in the gospel. She went to New Durham in 1791, and spent nearly a year there and in towns adjacent, doing what she could. The melting power of her exhortations was often irresistible, and so great was the effect with which she sometimes spoke at the Quarterly or Yearly Meeting, that a note of the fact was entered upon the book of records. Her knowledge of human nature, and her great spiritual discernment, enabled her to labor with marked success, in reconciling Christians who were at variance.

It was during a general revival in Westport, about the year 1792, that Sally Parsons⁴ experienced religion. Her father, when he learned the fact, was so unreconciled to the idea of his daughter's being a despised Baptist, that he at once disowned her as his child, and required her to leave the house. In obedience to this stern requirement, she immediately left, and, crossing the threshold, fell upon her knees at the door, and earnestly prayed the Lord to forgive her dear father, and bless her mother, brothers and sisters, who were all in tears and sobbing with grief. The mother forwarded her clothing and other articles she might need, to a neighbor's house, which the Lord had opened as her temporary home, requesting her return as often as her father's absence would allow. The daughter was gone, but the influence of her meek and faithful prayers could not be expelled. Under the controlling hand of a wonder-working God, other members of the family were led to Christ, till the father, instead of seeing one, finally saw *all* brought to Jesus' feet. After a few years, his own heart began to relent, a spirit of penitence gradually appeared, and the daughter was invited home, just before her marriage with a son of Randall, and was liberally

⁴ She was a sister of Stephen and Jotham Parsons.

provided with all necessary things for her bridal day. What an illustration is this of that Scripture which says, "Surely the wrath of man shall praise thee ; the remainder of wrath shalt thou restrain."

How much this parental severity had to do with her convictions of duty to *travel* and tell the simple story of Jesus' love, and the kindness of her heavenly Father, we do not know ; but suffice it to say, for several years she travelled considerably, and was very useful in the feeble churches. In 1797, a contribution was taken at the Yearly Meeting in New Durham, and a horse, saddle and bridle were purchased for her use, so long as she should see her way clear to travel and labor in the cause, by exhortation, prayer and personal effort. When she married Benjamin Walton Randall of New Durham, four years afterwards, the Yearly Meeting relinquished all claim to this property.

A committee from the Yearly Meeting, with Randall as Chairman, visited the Farmington Quarterly Meeting in September, 1796, and found the church in Phillips divided in opinion as to "women speaking in public exhortation and prayer ; some having doubts whether it is right." The committee soon satisfied all present of its Scriptural propriety, and this decision was placed on the Quarterly Meeting records.

There has ever been a difference of opinion, as to the particular exceptions to the rule that men only are called to *preach* the gospel. A few women have felt themselves called to this work in different periods of our early history, and, while some in the denomination could give them no encouragement, they desired not to stand between them and the full obedience to their honest convictions of duty. Others have thought that women were truly called of God to the work. This number has greatly diminished in later years, so that now it doubtless constitutes a small minority.

Church Covenants were invariably used for the first twelve years. During this time the New Durham church

was organized and reorganized with a written covenant each time. The two churches in Strafford and the one in Wolfborough, N. H., and the churches in Gorham, Durham, Gray and New Gloucester, and Raymond, Me., were all organized before the close of 1792, and were all known to have had written covenants. It is true that no allusion to covenants is found in some churches whose records are lost, and the knowledge of whose organization has been otherwise preserved; but whenever an allusion is made, it is invariably in favor of their use. They were approved by Randall, and introduced by him at home and abroad. It was reserved for other men in later years to first question their utility, and oppose their continuance.⁵ A step in that direction was taken in 1791, when a few converts in Middleton, N. H., with John Buzzell as their preacher (neither he nor they having been baptized), "entered into a solemn, *verbal* agreement, to consider themselves a church of Christ." A few years after this, covenants were not so generally used in the organization of churches, and were discontinued in some which had previously used them, as was the case in New Durham. The influence of Elias Smith's loose notions of church order, is believed to have hastened their disuse, which was never universal, though for a time it was quite general. Their use was again revived, and, after the first half century, became nearly universal.

The Polity of the church underwent but few changes in this decade. At the Yearly Meeting in 1796, it was agreed that "Elders in fellowship with the Yearly Meeting, when sent out to preach and baptize, may receive such as desire it [admission], they having fellowship with them; and that such members, by virtue of their being baptized, should be considered members of our community in visible standing."

⁵ See this subject discussed in the Morning Star, Vol. XXI., Nos. 22—30, by Rev. A. K. Moulton.

Near the close of this decade, the demand for the administration of the ordinances was greater than the ministry could readily meet, and both deacons and ruling elders who had been ordained, were encouraged to baptize; and some of them did so in the absence of a minister.

The *Dismission* of members to other denominations was at first declined, under the following circumstances: Samuel York, of Durham, Me., requested of the Quarterly Meeting in 1791, a letter of dismission and commendation to the Calvinistic Baptist church with which he could be better convened, and with whose doctrinal views he more fully agreed. The answer, signed by Randall and Tingley as officers of the Quarterly Meeting, was this:

“Dear Friend:—We have had thy case under consideration, and have no desire to imprison thee, nor can we cause any one to believe the truth without sufficient evidence. As to thy moral conduct, we have nothing to charge thee with; but to give thee a dismission to a people who hold doctrines that we believe to be contrary to the Scriptures of truth, would be acting inconsistently; and we are bound in love to pray thee to be very cautious and act as thou canst answer in the great day of accounts. If thou goest off from us, remember that thou must answer for thyself, and not we. Farewell.”

The same view of the subject was taken the next year, on the request of Kenelm Winslow, even after he had removed the trials occasioned by making his request in an unkind spirit. In 1795 the Gray and New Gloucester church gave members letters of dismission and commendation to “a predestinarian church,” and the Yearly Meeting thought such a course was “inconsistent.” A more liberal policy was now advocated by some, the question was considered in the light of Christian liberty, and a change soon came over the denomination in this respect. In 1797 the Farmington Quarterly Meeting asked, “If a

member leave our community and join with another denomination, is that a transgression sufficient for which to cut him off?" The answer of the Yearly Meeting was, "If the member's moral conduct is good, we ought to give liberty of conscience." This answer was not satisfactory to the Quarterly Meeting, and the next year it asked for the Scripture proof. Stinchfield was instructed to write the Quarterly Meeting in defence of this "liberty of conscience," and the Yearly Meeting was unanimous in its approval of the letter, save the delegates from Farmington. A trial ensued in the Quarterly Meeting, principally through the influence of Edward Lock, whose narrow views led him to oppose the denomination on the questions of free communion, and the dismission of members. A majority of the Quarterly Meeting was right on the communion question, but in sympathy with Lock on the dismission of members to other denominations. Committees were sent to their assistance, who enlightened many, and when the question came up in Quarterly Meeting to concur with the Yearly Meeting, the discussion was "long and tedious." The yeas and nays being taken, the affirmative, headed by Rev. Francis Tufts, numbered fifteen, and the negative, headed by Rev. Edward Lock, numbered only seven. This was probably the final agitation of the question.

"The *Poor* have the gospel preached to them" under the Christian dispensation, and as to the supply of their temporal wants, Christ says, "Whosoever ye will, ye may do them good." Contributions were raised for the "poor saints" by the apostles, and the early Freewill Baptists often did the same. The New Durham church made permanent arrangements for the support of an aged and infirm sister, by paying "half a dollar a week for her board." The church in Pittsfield supported one of its members for years, by a few individuals boarding him in turn. In 1812, "it appeared to be the minds of the brethren in general," says the church record, "after con-

sidering the great and good alteration there is in the laws of the land, and the good provision there is made for all the poor of the town, who are well used, that we need not take it upon us to make a separate provision for them. We conclude to inform the town of the alteration in our minds, and let it help support brother Bickford, if it does not too much hurt the feelings of old brother Knowlton." The mind of that good old man was not altered, but he left it with his brethren to do as they should think best, saying, when consulted, "it will be no trial to me."

Obadiah Worth was "a very poor, distressed and helpless cripple," entirely dependent upon the charities of his brethren. He had found a temporary home beneath the hospitable roof of Dea. Head, of Tamworth, N. H.; but he had been, not only warned out of town, but officially removed, lest he might become a public charge. In his orphanage and poverty he had returned, and was liable to a second expulsion and the infliction of twenty lashes, which punishment was threatened. Under these circumstances the Quarterly Meeting interceded for him in 1802, and addressed a letter to David Gilman, Esq., whose authority would execute the sentence, if compassion for the innocent man did not interpose. Thirty dollars of the Quarterly Meeting stock were appropriated for the payment of his board, but, objections being made, the vote was reconsidered, and a contribution of \$21,33 was then taken, \$7,00 at the next Quarterly Meeting, \$13,34 were taken at the Yearly Meeting, and thus was he sustained for several years.

One of the town paupers in Farmington, Me., was a member of the church, and the question of his support being agitated, was brought into the Yearly Meeting in 1806, where the decision was unanimous, save the two delegates from Farmington, that "he ought to be taken from the town and maintained by the church." The church stock often consisted of not only money, but provisions and clothing for the poor.

The *Regulating Committee* performed an important work during the latter part of this decade. At every session of the Yearly Meeting, and at most of the Quarterly Meetings, committees were sent out to heal divisions and correct improprieties. In 1796 the Yearly Meeting at New Durham took the state of religion into consideration, and especially "the necessity of setting the *gifts* in order." The subject occupied the attention of Conference a part of two days, and, "after profitable conversation, with strong cries and supplication to the God of all grace for wisdom to direct in efforts for the advancement of his cause, and the salvation of precious souls, it was unanimously agreed that there be a committee appointed, having the approbation of the Yearly Meeting, to examine the state of the several branches in the connection, and to set the various gifts in their appropriate places." The committee, as first constituted, were Revs. John Buzzell, of Middleton, N. H., and Zachariah Leach, of Raymond, Me., and ruling elders John Shepherd, of Gilmanton, N. H., and Samuel Hinckley, of Georgetown, Me.⁶ In September the committee was increased to eight in number, by the addition of Revs. Edward Lock and Joseph Hutchinson, and ruling elder John F. Woods, and Daniel Dunton, all of Maine. The following is a copy of their certificate :

"This certifies, whom it may concern, that Elders John Buzzell, Zachariah Leach, Edward Lock, Joseph Hutchinson, John Shepherd, Samuel Hinkley, John F. Woods, and brother Daniel Dunton, are, by this meeting appointed, and have the approbation of the same, to examine and set in order the different gifts throughout our community. Any two of them, with the addition of such counsel as they may think needful, may constitute a

⁶ It is a fact worthy of notice, that almost all committees raised in Quarterly and Yearly Meetings were composed about equally of ministers and laymen. Even deacons or ruling elders were usually members of an Ordaining Council.

quorum to do any business with any branch of our connection they may be called upon from time to time to transact: And shall make a report of their proceedings to this meeting.

BENJAMIN RANDALL, *Moderator.*

JOHN BUZZELL, *Clerk.*

“Edgecomb, September 7th, 1796.”

This was an important committee, and it was clothed with almost unlimited power; but they seem to have never abused their trust. They entered at once upon their work, and other ministers were usually called to their aid; the reports show that Randall was often associated with them. They sought out young men, who were trembling in view of their call to the ministry, and encouraged them forward. In churches that were destitute of pastoral labor, they ordained ruling elders, and “from that time the churches began to be more regular in all their proceedings, and the cause began to flourish in all parts of the connection.”⁷ The committee continued their services for about three years, and, having accomplished the main work assigned them, were discharged in 1799. Thus early did the Yearly Meeting resign its supervision over the churches, lest this wise arrangement for good might result in evil.

Lawsuits. It is a sad alternative that compels any man to appeal to the civil tribunal for the possession or security of his rights, but when “brother goeth to law with brother, and that before the unbelievers,” it shows a deplorable want of Christian spirit and principle. The early fathers regarded this subject in its true light, and discountenanced all resorts to legal means for securing moral rights. The people in Georgetown, Me., were taxed for the support of the ministry, and, because the committee having the money in charge, appropriated it exclusively to the Congregationalists, they were prosecuted. Some in the church doubted the propriety of carrying

⁷ Religious Magazine, Vol. I., p. 148.

on the prosecution, and the opinion of the Quarterly Meeting was sought. It advised the church to say before the world, "If they will venture the curse of keeping the money, we will resign it, and take the blessing of oppression for Christ's sake."

The position of the New Durham church on this question has already been stated in the account of its reorganization. At the Quarterly Meeting in Gorham in 1791, it was ascertained that two members were about to engage in a legal controversy, and the following letter was addressed to the plaintiff :

"Dear Friend:—We are grieved to hear of the unhappy difficulty subsisting between brother John Woodman and thee. Our souls mourn, our hearts are pierced, that two of our professed brethren should be at such odds as to go to law, or threaten so to do, and not have matters of controversy settled by the brotherhood. And since friend Woodman declares his willingness and desire for peace, we cannot but believe that thou, dear friend, wilt comply with the same; in doing which thou mayst save much of the Lord's money, and keep from more deeply wounding the cause of our most lovely Friend, who has paid our ten thousand talents. O how are our hearts ready to break, in view of the stumbling blocks cast in the way of poor Christless souls.

"To — — —, New Gloucester."

Like prudent men, they foresaw the evils of litigation, and thus sought to hide their disaffected brethren from the reproach of dishonoring religion, and wasting "the Lord's money."

The *Militia* were required to be enrolled, inspected and drilled; and thus was the spirit of war kept alive, though no occasion for fighting was claimed to exist. Many Christian men, though loyal subjects in every other respect, refused to bear arms from conscientious scruples. They would neither fight, nor learn the art of fighting;

and the calling out of the militia—those “trainings” and “musters” of annual occurrence—were regarded by most of the Freewill Baptists as a public nuisance. The propriety of yielding obedience to this legal requirement came before the Quarterly and Yearly Meeting, not as a political question, but as a moral one; and in 1791 it was “Concluded unanimously that it is not consistent for the soldiers of Christ to use carnal weapons.” It was also voted to “petition the authorities” for release from military duty, and efforts to this end were repeatedly made. For many years this subject was occasionally under discussion, and military operations were always disapproved, generally with great unanimity. It was even voted that “no Christian can consistently take a commission.”

Rules of Order are useful in deliberative assemblies, and good men, even, have found it necessary to subject themselves to the salutary influence of wholesome restraints. In 1793 the Yearly Meeting “Voted to establish it as a standing rule in this meeting, after it is opened for business or worship, that it shall be esteemed a transgression for any to whisper or talk; or, if any, even the greatest stranger, come in, to salute him.”

At the next Yearly Meeting it was agreed to choose a committee on business, at the opening of each session, to whom all questions for the action of the meeting should first be submitted. This committee were to mature and introduce the business so as to facilitate its performance, and afford more time for attendance upon the meetings of worship. This rule was afterwards adopted by several of the Quarterly Meetings.

The churches were, at first, required to have their records read in every Quarterly Meeting; and, in 1797, it was “Voted that the minutes of each Quarterly Meeting, in future, be brought to and read in each Yearly Meeting.” It was thus that the Yearly Meeting sought to keep itself informed of the condition of the churches, and the action of the Quarterly Meetings, that its counsels and final

decisions might be understandingly given. And, in the absence of a denominational organ, for publishing the proceedings of these bodies, the action of the Quarterly Meeting was to be reported back to the churches by delegates, and the minutes of the Yearly Meeting, or a copy of them, were sent to the several Quarterly Meetings whenever it could be done.

The *Press*, so far as we now know, was not made available by the fathers in this decade, for the advancement of truth, save in a single instance. In 1793 they republished, and extensively circulated, a sermon by Jeremiah Walker, entitled, "The Fourfold State of Calvinism Examined and Shaken."

The Devotional Spirit of the fathers, is one of the first characteristics observed in studying their lives. They could not speak of Jesus but in terms of ecstasy, and their multiplication of extolling adjectives, only shows that language was too feeble to express the joys they experienced. He was all in all to them. His promises were the Alpha and Omega of their hopes ; his presence, the burden of their prayers ; and his love, as experience alone can present it, the moving power in their appeals to sinners. Their trust in Christ for salvation was implicit ; and their reliance on him for strength in the successful discharge of duty, was entire. There were heartless men among them, but as a class, their walk was close with God. And yet they were often charged with the belief that they could save themselves. Never was a charge more false and slanderous. Because they taught that man had the same power of choice in accepting or rejecting the gracious provisions of the gospel, as he has with reference to any other proffered gift, it was an illogical conclusion that charged them with the belief that man could save himself. No people ever taught more clearly that it was the *grace of God alone* that provided salvation, and without a continuance of that grace, man could do nothing effectually in securing it.

They were reproached by the world, and built not their hopes upon its promised blessings. Their expectations were from God. They lived by faith ; and it was *living*. They did not *profess* religion, so much as they *enjoyed* it. They prayed, and they believed. They asked, and they received. And when the Holy Spirit came, he was received, not with fastidious restraints, but with open hearts and strong emotions. If their feelings did run free and high, and the manifestations of them were oftentimes impulsive, and sometimes apparently extravagant, the ardor of their love, and the zeal of their experimental knowledge, enabled them to reach thousands of hearts that would have been unaffected by the cool and merely intellectual communication of the same truths. Fanaticism is an evil, ever to be deplored ; but a studied formality, or a lukewarm interest, is equally destructive to the life and power of religion. Either formality or lukewarmness is more dangerous to reflective minds, because more likely to take possession of the soul. The all-prevailing desire of the first Freewill Baptists to worship God “in spirit and in truth”—the only acceptable mode of worship—led them to place no very high estimate upon forms and external services. They went not, however, to the extent of some of their successors, whose rejection of all system has been most unfortunate in its influence. Randall’s personal appearance, his correctness in keeping all the early records, and his tenacity for prompt and wholesome discipline, show that he was emphatically a man of order. If he did not fully endorse the sentiment that

“Order is Heaven’s *first* law,”

he evidently believed that it held a very prominent place in the work of God, and should in his church. A regular order of exercises in Divine worship was usually observed, but it was not stereotyped ; and it seems to have been their purpose to conform, in all things, to the indications of the Spirit, rather than the rules of custom. Religious meetings were then less frequent than now, and worship-

pers often attended with great inconvenience ; hence, they made the most of the occasion when it was enjoyed, beginning early and closing late, often following the sermon with exhortations, prayers, and songs of praise.

And they were careful, also, to call in no help in their devotions that would strengthen the form, rather than the spirit, of their worship. Hence, the Quarterly Meeting in 1789, after duly considering the subject, agreed that " it is not right to give the lead of singing in public worship to those who are unbelievers." It is not true that " singers are always sensitive," but it is a fact that great wisdom is needed in the arrangement of choir singing, so as to render it most conducive to acceptable worship.

In all the early churches of New England, singing had been strictly congregational, and the music exclusively vocal. When the reading of the psalm or hymn was finished, the deacon, to supply the want of books, rose up in front of the pulpit and repeated the first two lines. These were immediately sung by all who could, and by some who could not, unite in harmonious praise. Then the two following lines were read and sung, and this alternate reading and singing continued through the entire hymn. But choir singing was coming into vogue at the close of the last century, and a " Singing Society " in New Durham, proposed, with an air of authority, to do the singing, at least one-half of the day, unaided by others. The correspondence between this society and the church covers four pages of the records, and was thus concluded on the part of the latter : " As God is a Spirit, and they who worship him must worship him in spirit and in truth, it is nothing but his Spirit that makes the union in worship pleasing in his sight. If a society ever so large, and understanding the rules of singing ever so well, should come together without that Spirit, it could, at best, only please the ears of men, and not the great heart-searching God. * * * We heartily wish you well, but cannot believe

it will be pleasing to God that his worship should be led by any, unless they are believers in Christ."

Special seasons of fasting and prayer were occasionally observed, and they, too, show the strong devotional feeling of the fathers. Those special fasts in view of Randall's settlement at New Durham, the encroachments of the Shakers, and the declension in the New Durham Quarterly Meeting in 1796, and in the Yearly Meeting in 1797, were exceedingly profitable, because spiritually observed. And those interruptions in business meetings for seasons of devotion, show the sympathy of the heart with God. Even on their way to meeting, as they have journeyed on horseback alone, or in company, the spirit of prayer has so filled their hearts, that, for miles together, through unsettled tracts of country, vocal prayer has been offered by one and another. These travelling prayer meetings were not very common, but it was their usual practice to sing the praises of God, more or less of the way to and from Quarterly and Yearly Meetings. In fact, study their character, in whatever place, relations or circumstances we find them, the impression is always received that they were a devout people.

CHAPTER X.

MAINE.

1800—1810.

Lock's Secession—Brunswick—Standish—Stinchfield's Labors—Death of Hutchinson—Stinchfield's Illness—Revivals in Edgecomb Quarterly Meeting—Act of Incorporation—Ordinations in 1804—Yearly Meeting at Gorham—Wilderness—Ordinations in 1805—Yearly Meeting at Wilton—Secession in Knox—Revivals in Lincolnville—Georgetown—Saco—Standish—Woolwich—Raymond—Gray and New Gloucester—Churches—Ordinations—Death.

ALLUSION was made at the close of Chapter VI., to a trial in the Farmington Quarterly Meeting with Rev. Edward Lock. Being left with a small minority at home as well as abroad in his illiberal views on communion and the dismission of members, he agitated those questions no longer, but, in other ways, greatly disconcerted the Quarterly Meeting in its progressive measures. By request of aggrieved members, John Buzzell and Henry Hobbs attended the January session of the Quarterly Meeting at New Portland, and the still controlling influence of Lock gave them a cold reception. But they opposed his selfish schemes, defended the denomination, and attended a few meetings at Anson, where a dozen were converted, and an extensive revival followed.

The Quarterly Meeting had long felt the need of the Yearly Meeting's influence within its limits, and, under present circumstances, the church in Parsonsfield consented to give up one session, so the February term in 1800 was held at Anson. It was a time of painful interest. Lock had matured "a plan for forming a community of Chris-

tians, who were to have all things common ; their property to be thrown into one common stock, with himself to control, if not to possess, the whole.”¹ Obligations to this effect had been signed by several, also articles of faith, “contrary to the order of the Yearly Meeting.” A committee of seven, with Rev. Joseph Hutchinson as chairman, labored faithfully with him, but all in vain, and suspension was the only alternative. He stood in this relation for half a dozen years, disfellowshipped by the denomination, and was finally disowned. Says one² that knew him well, “Elder Lock was possessed of more than ordinary mind and talent, and apparently zealous in the cause of truth, but never, perhaps, did he possess that disinterested devotedness to the Redeemer necessary in a minister of the gospel. He partially succeeded in drawing off a few, but when his plan was more fully understood, it resulted in an entire failure, the loss of Christian confidence, and the prostration of his moral character.”

The Quarterly Meeting now became more harmonious, and at the September Yearly Meeting, a grateful and encouraging report was received, and “a number of heartfelt confessions” were made by those who had been partially drawn into the snare, among whom were Rev. John Whitney, and ruling elder J. F. Woods.

Meetings had been held in Brunswick for seven years, by Randall, Tingley, Whitney and Buzzell, as they travelled that way, usually at the house of William Alexander. A church was now organized, and he began to enlarge his house for the better accommodation of the meetings. This suggested the idea of a meeting house ; and a small one was erected the next year, at an expense of \$300.

John Buzzell attended a series of meetings in Standish the December previous ; thirty-three sermons were preached, and about forty converted. At his next visit there, for baptism, a deacon of the Congregational church said to him, “My minister thinks hard of you for coming

¹ History of Farmington.

² Judge Parker.

into his parish to preach." "I know of no reason why he should," said Buzzell, "for I wish him well, and every other man." "I do not know how your commission and ordination run," said the deacon. "They run parallel with sin," was the reply; "and my commission you may read in *Mark 16:15*, 'Go ye into all the world, and preach the gospel to every creature.'" A church was soon organized there by Stinchfield; and the branch in Lewiston was also organized as a church about this time.

The reports at the November Yearly Meeting were all encouraging; every Quarterly Meeting was enjoying a revival spirit, and in Gorham and Farmington the good work had already commenced. The difficulties at Westport had been amicably adjusted, and, at the Quarterly Meeting in Bristol, Hibbard made "a very solemn confession of his backslidings in the work of the ministry, and fainting in times of adversity." This relieved his brethren from a grievous burden, and inspired all with new life and interest. The church in Bristol had recently received considerable additions, and Christians of other denominations united heartily in the worship.

During this year Stinchfield travelled several times to Kennebec and Sandy rivers, and preached in several places between the Kennebec and Penobscot, "where many sinners were alarmed, and turned to the Lord." In Limington he was invited home from an evening meeting by a man under conviction, whose wife and daughter were in the same state of mind. Soon after entering the house, he felt an unusual spirit of prayer, and proposed that all should call upon the name of the Lord. They did so, and, before rising from their knees, all were rejoicing in Christ as their Saviour. He says, "In the course of this year I rode between two and three thousand miles, preached about two hundred times, and baptized thirty-four, besides taking care of my family."

Early in 1801, the Gorham and Parsonsfield Quarterly

Meetings united, and continued so till 1822, when they again separated. The proceedings were recorded in the Parsonsfield book of records, which is now lost, and with it are gone many of the facts concerning the cause in western Maine. The Edgecomb Quarterly Meeting commenced the year with a good religious interest in many places, especially Camden and Thomaston ; and a committee was chosen to visit all the churches, and awaken them to duty, if possible.

Francis Tufts and Moses Dudley reported to the Farmington Quarterly Meeting that they had made a tour to the Penobscot valley, and found its inhabitants "a hardened people;" but, returning through Cornville, "they found some loving brethren, and a glorious work of God in progress." They baptized nine, and organized a church, one of its members being John Trefethen, the confidential friend and fellow laborer of Randall in establishing and sustaining those prayer meetings in New Castle, N. H., twenty-five years before. The church in Belgrade had been in a low, distracted state, and a portion of the members now resolved to come up to the help of the Lord. A revival followed, and an addition of eleven members.

In connection with his attendance at the Yearly Meeting, Randall spent most of the month of February in the Parsonsfield Quarterly Meeting, and during March he was in the Edgecomb Quarterly Meeting visiting, preaching, and otherwise aiding the cause by his unfaltering zeal and judicious counsel.

An event transpired early in this season, that carried sadness to many hearts. It touched the sympathies of the denomination in a way they had never been reached before. Nearly twenty-two years had now passed since Randall stood up alone before a public meeting in Gilmanton, and so nobly answered, "why he did not preach the doctrine of election as Calvin held it." From that day he went forth to do battle for the Lord in defence of the free principles and full provisions of the gospel.

And never again did he stand alone. Other men, strong and spiritual, rallied around him: Churches had been organized, till more than sixty beacon lights were now shining in Maine, New Hampshire and Vermont. More than fifty watchmen, a majority of them ordained men, had ascended the walls of Zion, obedient to their Master's call. A very few had gone down, but to no one had God thus far said, "Come up hither." That summons was first made to Rev. JOSEPH HUTCHINSON, of Hebron. For thirteen years he had been in public service, and, says Stinchfield, "A more pious, honest, faithful fellow-laborer I never knew." The following incident will illustrate his great conscientiousness. Having spent an evening with his wife at a neighbor's house, they returned without praying. Reflection brought reproof, and he immediately went back, a cold winter's night, and commended the family to God. His peace was then undisturbed; and he could not afford to lose such a blessing by the neglect of a duty so easily performed.

At the commencement of the year, he was visiting through the church in company with a brother, and seemed impressed with the necessity of diligence. He would call upon a family, speak a few words with them about the welfare of their souls, kneel down and pray, and hasten to the next house. The church was revived, sinners were awakened, he was taken sick, and, in the midst of this interest, on the 24th of February, was summoned away by death. He was in the full vigor of manhood, being forty years of age; but "the Lord seeth not as man seeth," and "shall not the Judge of all the earth do right?" The funeral was attended by Stinchfield, and a large number of mourning friends. Two of his sons, Joseph and Samuel, and one of his nephews, Daniel Hutchinson, had experienced religion more than a year before, and all of them soon entered the ministry.

The February session of the Yearly Meeting convened in Mount Vernon in 1802. The weather was inclement,

the travelling bad, and the attendance small; Edgecomb and Farmington being the only Quarterly Meetings reported. Stinchfield tarried there and at Belgrade for a few days, and then journeyed eastward, holding meetings in Waterville, Winslow, Clinton, Unity, and Knox, accompanied, not only by a brother in the ministry, but the Divine blessing. This was a wilderness country, roads were bad, snow was deep, and many of the people lived in log houses, or camps built of evergreens. These servants of Christ encouraged themselves with the hope that at Lincolnville their trials would be ended, but in this they were disappointed; for the church was in a divided state. As Stinchfield sat musing one evening over the complicated trials of earth, the words of Dr. Watts came uncalled to his mind, and he said,

“ Give me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys!
How bright their glories be!”
“ Once they were mourning here below,” &c.

Faith looked upward, the veil parted, and whom should he meet in his contemplations, but Paul, the apostle? His sufferings for Christ at once checked the murmurings of Stinchfield, who soon bowed before the Lord in grateful acknowledgment of mercies received. They visited most of the churches in that section, and returned after an absence of six or seven weeks.

Having preached and baptized several times in Otisfield, and being worn down with labor and anxiety, he was quite ill, one night, as he retired to rest. He coughed much, and found, in the morning, that he had bled considerably. Weak in body, and depressed in spirit, he thought of leaving his dear family unprovided for; and, as he thought thereon, he wept. By grace Divine, he was enabled to commit all into the hands of the wise Disposer of all events, and a spirit of heavenly resignation filled his soul. For six months he was unfit for service,

frequently raising blood ; but he accomplished a good year's labor, having preached *two hundred and thirty-four times.*

Randall attended the Yearly Meeting in Woolwich, September 4th, at the house of John Card, and spent the entire month in preaching to the churches, and witnessing the displays of Divine power. The church in Westport received an addition of nineteen members.

The Farmington Quarterly Meeting held its sessions regularly, but it was in a low, tried state. Not a church was added during the year, and only twenty-four members were added. Half of the churches did not report to the Quarterly Meeting, and it was voted at the August session that the churches should look up their gifts, and report the same, that ruling elders and deacons might be ordained in every destitute church, and discipline enforced.

The year 1803 was one of prosperity to many of the churches in the Edgecomb Quarterly Meeting. At Westport "the work spread marvellously;" and while the September Yearly Meeting was in session, Stinchfield prayed with such power at a baptismal scene, that several were convicted, and he went to Edgecomb soon after and baptized upwards of thirty. Several committees were chosen at this meeting to visit the churches, and Randall spent a month in this work. The Quarterly Meeting convened at Bristol in October, and most of the churches were reported. At the close of public worship the second day, "before the communion service was ended, the glory of God filled the house in such a wonderful manner," that seven or eight were converted. An Elders' Conference was then established.

The Yearly Meeting was held at Mount Vernon, in February, 1804, under circumstances similar to those which caused so small an attendance two years before. The report from the Edgecomb Quarterly Meeting said, "The work of the Lord spreads gloriously in the Wilderness,³

³ This was a frontier settlement in Knox.

which blossoms as the rose ; and in Edgecomb it is marvellous." Sickness prevented Randall from attending the Yearly Meeting in Woolwich, September 1st, but he sent an epistle which, the record says, " caused mourning at first, and then rejoicing ; also deep examination and confirmation." " Prayer was made without ceasing of the church unto God for him," and he was able to attend the Yearly Meeting in Parsonsfield the November following.

Both of these sessions were unusually interesting ; especially the one at Woolwich. Meetings were also held at Georgetown and Westport on the Sabbath, and such was the number of awakened sinners that came together on Monday, and such was the spirit of devotion in the Yearly Meeting, that business was suspended, and the forenoon was spent in " exhortation, prayer and praise." Two were baptized at noon, and Stinchfield preached in the afternoon.

At this time he was the most active minister in the Edgecomb Quarterly Meeting, and usually presided over its deliberations, though he still lived at New Gloucester. He left home in January, crossed the Kennebec at Hallowell, followed up the river through several towns, and then turned eastward, preaching in most of the frontier towns till he came to the Penobscot, thence down that river, and along the coast to Camden, where he tarried a few days, witnessing great displays of Immanuel's power. He preached several times in Bristol, Edgecomb, New Castle, and other towns, and returned from this long journey physically exhausted, but spiritually strengthened. He soon took another journey into the Farmington Quarterly Meeting, and saw the beginning of extensive revivals in Anson and Wilton.

As the Legislature of New Hampshire now recognized the Freewill Baptists of that State as a Christian denomination, a general and enthusiastic effort was made to secure a similar recognition in Maine, and thus relieve themselves from taxation to the Congregationalists. At

the November Yearly Meeting, it was "Voted that it is the mind of this meeting to petition the General Court of Massachusetts,⁴ that all the Freewill, Antipedo Baptists in said State may be incorporated into a society by the above name." Tingley, Buzzell, Stinchfield, Hobbs and Tufts, and laymen Amos Rich and Eliphilet Haskell, were chosen a committee to draft a petition, appoint agents, and otherwise prosecute the business. Ephraim Stinchfield and Francis Tufts were appointed agents, and soon left for Boston. Their petition was received, but not granted. After pressing their suit at five different sessions without success, the idea of obtaining one general act of incorporation was relinquished, and the several parish societies were incorporated without opposition. Having secured their end at the close of this decade, their taxation ceased, their public property was secure, and their rights of worship were more generally respected ; but they were still regarded as a despised people, unworthy of Christian fraternization.

While employed in this agency, Stinchfield became acquainted with the ministers in and around Boston, calling themselves Christians, and often preached in their churches. His denominational zeal and views of church polity underwent some change by this intercourse, but their modification did not alienate him in the least from his brethren ; it only enlarged his catholic spirit. He once preached on Boston Common.

THOMAS MCKINNEY, of Lincolnville, was ordained January 18th, the Quarterly Meeting being in session there at the time.

TIMOTHY CUNNINGHAM, of Edgecomb, was ordained as ruling elder early in the season ; he afterwards preached extensively, but received no other ordination. He lived to serve his generation in the cause of Christ thirty-two years after this, and died an octogenarian.

⁴ Maine was not an incorporated State, but a District of Massachusetts.

ADAM ELLIOTT, of Brunswick, was ordained August 16th, the Edgecomb Quarterly Meeting being held there at the time. After ten years of pastoral service, he was discharged from earthly labors.

EBENEZER SCALES, of Wilton, was ordained at the Quarterly Meeting in Anson, October 21st. He was formerly from New Hampshire, where he received license,—was a progressive man, always prompt in the march of benevolent and Christian effort, and eminently useful as a revivalist, and in planting churches. At the advanced age of nearly four score and ten, he went home to his reward.

JOHN TREFETHREN, of Cornville, was ordained at the same time and place with Scales, as ruling elder. His early associations with Randall have been already noticed, and from this time he was a good pastor and local preacher.

The Yearly Meeting in 1805 held its three sessions in Maine, within the limits of the three Quarterly Meetings, as usual. The winter session was in Wilton, but a previous snow storm had blockaded the roads, so that no one attended from beyond the limits of the Quarterly Meeting. Its September session opened at Woolwich, with many prayers and faithful exhortations. In November it convened at Gorham; the reports were good, and the meeting was memorable, not only because of the controversy with Elias Smith, to be noticed hereafter, but on account of the great religious interest. On Sabbath morning, the audience, of more than a thousand in number, repaired to a beautiful pasture, there being "much grass in the place," and listened to a most eloquent discourse from Smith. The record says, "He was succeeded by a great number of very powerful exhortations, which continued until near sunset. Evening meetings of great interest were held in different parts of the town, and the next day Randall preached in the same pasture, where the interest was far in advance of that on the preceding day, and the meeting

continued equally late. The evening services at the meeting house closed at a seasonable hour, but anxious souls were still intent upon finding the Saviour, and several tarried for hours in prayer and conversation with them. A more interesting session of the Yearly Meeting had never been held in Maine, and quite a number there gave their hearts to the Lord.

At the October Quarterly Meeting in Waterborough, the work of revival commenced, and it soon became glorious; other churches also shared the Divine blessing. The Farmington Quarterly Meeting this year passed through trying scenes, yet it received the Winthrop church of thirty members, gathered by Samuel Williams.

An addition of fifty members and two churches—Knox and Lincoln—was reported to the first session of the Edgecomb Quarterly Meeting. An isolated settlement called the “Wilderness,” had commenced in Knox about four years before, and a good religious interest had been constantly sustained. A revival commenced in the latter part of the season, and continued till, in a settlement of thirty families, not a person over ten years of age was to be found that had not become hopefully pious. Forty had been baptized, and the church then numbered seventy members. When Stinchfield visited them in January, 1806, and baptized the last eight, it was a rural paradise; and he says, “It reminded me of the happy day when the whole earth shall be filled with the glory of God.”

Soon after the opening of the August session in Durham, “the melting power of the Lord came down in a manner so marvellous that no business was done for several hours.” On the last day Stinchfield preached in a grove to a weeping audience, after which a precious season was enjoyed at the Lord’s table, and the meeting closed with the baptism of six happy converts.

SAMUEL WILLIAMS, of Avon, was ordained at the Quarterly Meeting in that place January 20th. He was a rough, strong man, not unfrequently regardless of oth-

ers' feelings. After several years of successful labor in Maine, he removed to south-western Pennsylvania, and first planted the Freewill Baptist interest in that part of the State.

SAMUEL APPLEBEE, of York, was ordained at the Elders' Conference in Somersworth, N. H., August 23d. He had been preaching for a time with good success, and now he desired baptism and union with the denomination. His ordination was requested, and all were agreed in its propriety, notwithstanding the peculiar circumstances under which it was about to occur. While the Conference continued its business, Rev. Abijah Watson and others repaired to the water, where baptism was administered, after which the Conference adjourned, and all walked into a beautiful field, where the ordination services were performed.

At the February session of the Yearly Meeting in Wilton, in 1806, the spontaneous desire of Christians to praise the Lord, and of sinners to seek the Saviour, was so great, that, after the sermon by Tufts Sabbath morning, there was no farther opportunity for preaching, or the communion, for two days.

February 2d, 1807, Randall left home to attend the Yearly Meeting there again, and proceeded as far as Lewiston, where he was arrested in his journey by a violent and continued snow-storm. Calmly yielding to the will of Providence, he turned homeward, visiting his friends, and often preaching on the way. A very few had preceded the storm, and the Yearly Meeting was small in numbers, but great in power. At the close of a sermon by Leach, on the Sabbath, about twenty came forward, and not only sought, but found the Saviour. He preached again the next day with equal effect, and "prayer, praise, and exhortation took up the time till night came on." The August session of Farmington Quarterly Meeting was held at Belgrade, in the barn of Rev. Asa Libby. Ebenezer Scales and Moses Dudley preached on the Sabbath, and

it was "a glorious meeting, a refreshing season through the whole day." The Elders' Conference was now accustomed to meet at sunrise, that its sessions might not interfere with the business or the worship of the Quarterly Meeting.

Stinchfield labored successfully in the eastern part of Maine, and at Kittery, and other places in the western part of the District, where he baptized "not far from seventy." During the year he preached four hundred and thirty-six times. Notwithstanding these revivals, this year, on the whole, was one of many trials, great labor, and comparatively little harvest.

HUMPHREY PURRINGTON experienced religion in Harpswell, and united with the Congregationalists in 1775. After serving in the Revolutionary war, he settled in Bowdoin, and united with the Baptist church. A part of the church were Arminians, and finally Purrington and ten others were rejected as heretics. In 1805 they united together under the name of "Christian Band," not knowing as their peculiar views were embraced by any others. Purrington was the leader, and preached considerably, large accessions being made to their number. When he became acquainted with the Freewill Baptists, he found them to be his own people, and was ordained in December, 1807.

But brighter days began to dawn upon Zion with the opening of the next year. A report came to the January session of the Edgecomb Quarterly Meeting that fourteen members of the Knox church had withdrawn, and set up a separate meeting. This called for a committee, and the seceders were found to be well meaning persons, but led on by a man of fiery spirit, and great conceit. Stinchfield continued there nearly two months, effected a reconciliation, saw many converted, and twelve united with the church. Thus were the efforts of Satan to destroy, overruled for the glory of God.

At Lincolnville, Stinchfield witnessed one of the most

extensive revivals in which it was his good fortune to labor. About the time of his arrival there, a young woman under deep conviction as a sinner, retired to the woods, one night, for prayer. Her unusual absence awakened uneasiness in the family, and, search being made, the sound of her voice soon revealed the place of her retreat, and the anguish of her soul. Mercy was found; the neighborhood was awakened, and great was the anxiety to hear the gospel. Meetings were held once, twice, and sometimes thrice a day, attended with great demonstrations of Divine power. The all-absorbing interest was to find or praise, the Saviour; and, to meet the pressing wants of the occasion, a school house was engaged for a week, and notice given that it would be open from ten in the morning until ten in the evening, for religious services. During that memorable week, there was not an hour, within the specified time, when inquirers were not there, intent upon the salvation of their souls. Stinchfield says, "I preached fifteen times and baptized twenty-eight. It was one of the happiest weeks in my life." The work extended with equal power into Hope, Camden, and Thomaston. He continued there till the last of August, when he says, "Upon a moderate calculation, there were *four hundred* persons hopefully converted, about *one hundred and seventy* of whom I baptized before returning home." Churches of other denominations received large accessions. At Waterville he next spent a few weeks, witnessed a few conversions, and baptized eight.

A revival commenced at Georgetown in July, and progressed with great power through the remainder of the year. At the Quarterly Meeting in October, fifty-six had been added to the church, and from that time Stinchfield was there, unwearied in his labors. When the Yearly Meeting convened at Parsonsfield, the very last of October, his hands were full, and he wrote "a very refreshing letter" to atone for his absence. He remained till the last of December, baptized seventy-six, and thought the

number of conversions amounted to about two hundred. The sum total of the additions reported to the October Yearly Meeting, "within a little more than two months, was two hundred and fifty-four."

At the May session of the Farmington Quarterly Meeting, several churches reported revivals, and backsliders were there reclaimed, and sinners converted. While the Elders' Conference was in session in the house of Rev. Francis Tufts, on Monday, others were engaged in worship at the barn. And it was not uncommon in those days, for laymen and women to sustain interesting social meetings, and witness the conversion of sinners, while ministers were attending to their own peculiar business.

The Parsonsfield Quarterly Meeting convened in the north part of Saco, the last of August, and four ministers were present—Tingley, Buzzell, Leach and Hobbs. The people came in multitudes, so that no building would accommodate them, and seats were prepared in a grove, where they sat down, in number about two thousand. The exercises were opened by singing, prayer and exhortation.

The reading of the reports from the churches, especially those giving accounts of revivals, was interspersed with, and followed by, exhortations to the people. A sermon was preached in the afternoon by Henry Hobbs; and his heavy voice, sounding off on the still, damp air, arrested the attention of a young man, "more than a mile distant." That solemn sound was accompanied by the spirit of conviction, and, calling for mercy, he soon found pardon. Such was the conversion of Rev. Henry Leach.

The sermon was followed by many stirring exhortations, and a lad, twelve years of age, the eldest son of Rev. John Buzzell, rose to speak, and, being small, he was placed upon the shoulder of a large man, where his youthful exhortation was given with much effect. Before the meeting closed, many offered the publican's

prayer, "God be merciful to me a sinner." The congregation was increased the next day, and, by the third day, almost every house in that vicinity had become a house of prayer. Young men and maidens, old men and children, were the subjects of this work. The meeting was protracted, the ministers attended alternately, the weather was fine, and their worship in the grove by day, and in private houses by night, was, comparatively, unmolested. For three weeks the glorious work went on, and about one hundred and fifty were converted.

On one occasion Buzzell and Hobbs administered the ordinance of baptism under signal manifestations of the Divine favor. The candidates were examined in the grove, after which the people, sixteen hundred in number, repaired to the water, a mile and a half distant, with books in their hands, singing as they walked. Just as they reached the narrow stream, a dark cloud was seen rising in the west, and soon the distant thunder was heard. In terrific grandeur the cloud rolled up, the lightning flashed, and the thunder roared, producing, for the moment, not a little sensation. But God was pleased to favor his ordinance, and the cloud divided, so that, while the rain fell in torrents both north and south, the baptismal scene was deliberately progressing, unannoyed by the few scattering drops. In forty minutes the work was done; *forty-one* had followed their Saviour in baptism, and the hand of fellowship had been given. The sun again smiled through the parting curtains, the gorgeous bow spanned the departing cloud, and the people dispersed, praising the Lord.

The same administrators soon after baptized forty-nine others at different times, and the work still continued. Saco village was visited in mercy, and many were the meetings in the old Congregational house, where the people of all classes not only met, but found and praised the Lord. In after years that gracious work was denominated, "the grove reformation."

In Standish the work commenced in this wise: A little girl from that town, having become a Christian at the grove meeting in Saco, desired baptism. By request, Zachariah Leach sent an appointment there, for preaching the word and administering the ordinance. The word preached was so searching, the experience related so impressive, and the scene at the water so solemn, that many were convicted, and at once decided the great question of life, that they, too, would be Christians. From that glad hour the revival commenced, and soon Standish and Gorham were deluged with the floods of Divine grace. The work continued through the winter, and two hundred and fifty were converted; some of them living in other towns. Leach and Samuel Hutchinson baptized one hundred and fifty of the number. Coming up from the baptismal waters on one of those joyful occasions, Leach was impressed with the serious countenance of a young man, in the front ranks of the crowd, and, taking him by the hand, said, "Come, now, and let us reason together, saith the Lord." These words, and the accompanying remarks, were blessed to his awakening; and thus was brought to the knowledge of the truth, one of our most eminent ministers, Rev. Joseph White.

In addition to these great revivals, the work was very precious in other towns. Twenty-four were added to the church in Shapleigh, forty-nine in Phillips, and we know not how many in Anson, Farmington, Newfield and Wells. In the latter place a church of nine members was embodied by Rev. Nathaniel Webster, of Tamworth, N. H., all of whom had separated from the Calvinistic Baptists. In addition to these great revivals, not less than eight ministers received ordination this year, whose names are given at the close of the chapter.

The revival interest in 1809 continued through the year. In Bristol, Knox and Dixmont, the work was good, but more extensive in Georgetown and Woolwich. Fifty-four united with the church in the former place, although

twenty left, and united with others in the formation of a Methodist class. But in Woolwich the saving power of God was wonderfully manifested. Stinchfield commenced his labors there the last of February, and March 1st was observed as a day of fasting and prayer, for the baptism of the Spirit upon the church, and for the salvation of sinners. The same evening six came forward, leaving all for Christ, and the work soon spread rapidly, extending through Wiscasset, so that on the 16th of May, when he left, seventy had been baptized and had united with the churches in those two places. One of the number was a young man that had been speechless for a year, in consequence of severe sickness. On the day of his baptism, when raised from the water, he shouted three times intelligently, and was mute again for several months, but his speech was finally restored.

Throughout the Edgecomb Quarterly Meeting there was a good religious interest. At the January session in Lincolnville, nearly a thousand persons were present, and, there being no house of worship for their accommodation, meetings were held at three private houses at the same time, and the Lord's supper was administered at each place.

From Standish and Gorham, where the work was so powerful last year, it now appeared on the other side of Lake Sebago, and Raymond became the scene of converting grace. It commenced at the Quarterly Meeting held there in May, nor did it cease till seventy were brought to the feet of Jesus, Zachariah Jordan being one of the number.

Many of the inhabitants in Gray and New Gloucester returned from the above-named Quarterly Meeting convinced of their great need of religion. At the August session in Durham, some of them resolved to hesitate no longer, and the reformation then began. Stinchfield was absent on a three months' tour in York, Wells, Kittery and Portsmouth, where he baptized seventy in the time,

and, on his return, the last of September, he found that the church was sustaining its meetings with great interest, unaided by ministerial help. Christians were not only awake, and sinners were not only finding the Saviour, but, by waiting upon the Lord, they renewed their strength and became spiritual giants. Seventeen were baptized the next day after his return, and, for more than a year, he gave himself almost exclusively to the work in his own town, and those immediately adjoining ; the revival continuing all the while. For seventeen years had he been praying for such a day ; and now he saw, not only his neighbors, but all of his own family, save the very smallest of his children, brought to Christ. The estimated number of conversions was *three hundred*, and before twelve months had elapsed, Stinchfield had baptized in Gray and New Gloucester alone, *one hundred and fifty-four*. It was in this revival that he “baptized the last of his *one thousand* who had gone forward within eleven years.” Henry Hobbs and Elias Smith were efficient co-laborers in this revival, and baptized many, particularly in Poland.

In Gorham, Standish and Raymond, there was more excitement, and less permanency in the work. Not only young women, but able-bodied men of peculiar temperament, fell prostrate, under what they called the great power of God ; and this “swooning” was regarded by many as a virtue, and prayerfully sought. Its influence, as then cherished, was prejudicial to a thorough work of grace on the heart, and a full trust in Christ.

In November, the Farmington Quarterly Meeting reported an addition of one hundred within the two previous months, the Farmington and Cornville churches being wonderfully blessed.

CHURCHES are known to have been organized in this period as follows : In 1800, Brunswick, Lewiston, New Portland, and Standish ; '01, Cornville, and Mount Vernon ; '03, Prospect, Starks, Thorndyke, Vienna, and

Wilderness ; '05, Bowdoin, Knox, Lincoln, and Winthrop ; '06, Avon, and Wiscasset ; '08, Wells ; '09, Charleston, Dixmont, and Freeman.

The ORDINATIONS were as follows :—In 1800, Thomas Wilbur ; '01, Henry Hobbs, Samuel Lord, Nathaniel Webster, and Edward Savage ; '02, Daniel Hutchinson ; '03, Hezekiah Sawtelle ; '04, Timothy Cunningham, Adam Elliott, Thomas McKinney, Ebenezer Scales, and John Trefethren ; '05, Samuel Applebee, Ephraim Grant, Asa Libby, Ebenezer Brown, and Samuel Williams ; '06, Samuel Hutchinson, and Samuel Whitney ; '07, Humphrey Goodwin, Benaiah Pratt and Humphrey Purrington ; '08, Jesse Burnham, Ezekiel Elliott, William Paine, George Parcher, John Lamb, Ephraim Stevens, Christopher Tracy, and Daniel Young ; '09, Moses Dudley, and Moses McFarland ; and Samuel Hutchins near the close of this decade.

The DEATH of Joseph Hutchinson in 1801 has already been noticed, and was the only one during these ten years.

CHAPTER XI.

NEW HAMPSHIRE.

1800—1810.

Church at New Hampton—Quarterly Meeting there—Gilford—Meredith—Quarterly Meeting at Pittsfield—Unity Quarterly Meeting—Assessment—Singing on the way to Quarterly Meeting—Joseph Quincy—Fall of Ballard—Randall's Published Sermon—Madison—Ordinations—Randall's Illness—Fall of Pottle—Legislative Recognition—Revivals—Yearly Meeting in 1806—Randall at Sutton—Osgoodites—Death of David Knowlton, Jr.—Randall's Last Labors—His Last Sickness—His Last Letter—His Death—Reflections—Churches Organized—Ordinations—Deaths.

IN the summer of 1799 Daniel Elkins of Gilford preached on Meredith Hill, and in the autumn, M. Holman Rollins attended several meetings there, and a revival soon commenced, which extended into New Hampton, where it became very general. Rev. Winthrop Young of Canterbury was the great instrumentality in this work, and a church of sixty-four members was organized Jan. 6, 1800. Thus commenced the Freewill Baptist interest in New Hampton; meetings were held in every school district in town, and the gracious work continued for twenty months. In the midst of this revival the town proceeded to settle a minister in the legal manner. The records say,

“ NEW HAMPTON, March 20, 1800.

“ At a public town meeting duly notified and held this day at the meeting house in said town; * * * * * Voted, 73 votes, to settle Mr. Hibbard as a gospel minister, and 45 against it.”

The meeting adjourned to May 5th, and then a "Protest" from the Freewill Baptist society was presented, with a desire that it might be entered upon the town records, and the following certificate, signed by forty-six citizens, was filed with the Selectmen.

"To the Selectmen of New Hampton:

"Whereas, you have lately called a town meeting, and voted to raise a certain sum of money to hire preaching in said town, this is, therefore, to certify that we, the subscribers, have no fellowship with raising money to pay those who preach for hire, or divine for money; and, as the constitution we live under gives liberty of conscience, we wish to continue a free people, and desire you not to tax us with any part of such sum, or sums, as may be raised for such use, as we are determined not to pay it."

Such were the laws at the commencement of the present century that they were thus relieved from taxation; but they did not stop here. A petition was also presented to the same meeting for the use of the house for Quarterly Meeting, and their share of the time on the Sabbath; also for their share of the property "given by the original grantors for the support of the gospel." The use of the house for Quarterly Meeting was obtained, (but nothing more,) and the May session convened there on the 21st of the month. The reports from most of the churches were cheering, giving accounts of precious revivals and large additions; especially in Canterbury, Second Gilmanton, Middleton, Albany, Thornton, and New Hampton. In the afternoon of the second day, business was suspended for worship and communion; and Randall says, "Truly it was a most wonderful season. No doubt but more than two hundred communed together, and the glory of God came down."

The devotional interest on the third day greatly exceeded that of the second, so that no business was attempted

till near noon. Rev. Jeremiah Ward, for several years a Calvinistic Baptist clergyman, then came before the Quarterly Meeting and proposed to unite with the Freewill Baptists, as his views coincided with theirs, so far as he understood them. By request he commenced "a very particular account of the wonderful dealings of God with his soul, which was attended with such evidences of the Spirit's presence and the power of God," that for "*four hours*" he was compelled to yield the floor to those who were filled with songs of praise, shouts of joy, cries for mercy, and confessions of guilt. When there was a little cessation, Ward completed his remarks, and all were satisfied, but no definite action was then taken on his proposition, such was their caution in the reception of ministers.

Randall was clerk of the meeting, and closes the record with these remarks: "We have reason to bless God that we have had a most wonderful, soul-refreshing season, perhaps greater than ever experienced before. The work of the Lord broke out in New Hampton about eight months past, a Monthly Meeting has since been established, and the number now consists of 114 baptized members. Ninety-four of them have been baptized since January last, and twenty at this meeting; all, or chiefly, by our dear and precious brother, Eld. Winthrop Young. All glory to God in the highest."

The independent church in Gilford, of 141 members, organized by Richard Martin two years before, asked for admission to the Quarterly Meeting, and the request was granted, after a committee had visited the place, and unanimously reported in its favor. This church soon held a Monthly Meeting in each of the towns of Gilford, Laconia, Gilmanton, Sanbornton and Andover, with a leader in each branch. At the general Monthly Meeting in Gilmanton (Province Road), each branch was reported by its leader, and the whole number of members at one time amounted to 250.

The Yearly Meeting at New Durham, June 14th, fully sustained the reputation of that body for great spirituality and power. The record of Saturday says, "Before we could finish reading the reports, the glory of God came down like a Pentecost shower, and nothing could be done but to adjourn the business until Monday, and attend a meeting of worship." The congregation on Sunday numbered 2000 strong, and, though at home, Randall could not be excused from preaching.

On the 5th of August, Rev. Simon Pottle preached in the northwest part of Meredith, and at midnight, when the meeting closed, nine had been converted. A church was soon organized, and Pottle became its pastor.

The August session of the Quarterly Meeting was held at Pittsfield, and all the churches, with two or three exceptions, reported a good interest, and most of them revivals. Nearly three hundred had been added since the May session. After "a very refreshing discourse" by Martin, and many exhortations of great power, it was supposed that between two and three hundred partook of the Lord's supper. At the communion season, vocal praise was offered by one and another, till approaching night reminded them that other appointments must be met. A committee previously sent to the Unity Quarterly Meeting reported that it was in "a very broken and irregular condition; has great need of help, which must be very soon." Randall spent three weeks within its limits, and did what he could to establish it on gospel principles, but the churches were either discouraged, or had embraced the fanatical views of Ballard.

At this Quarterly Meeting it was agreed to raise \$100 by voluntary assessment on the churches, each to "make a return of its valuation to the Quarterly Meeting in October, on pain of being considered transgressors." From the returns then made, the wardens assessed the churches as follows: Albany, \$4; Berwick, 3; Bridgewater, 4; Canterbury,

6 ; 1 Gilmanton, 6 ; 2 Gilmanton, 6 ; Gilford, 20 ; Lebanon, Me., 3 ; Middleton, 4 ; New Castle, 2 ; New Hampton, 10 ; New Durham, 10 ; Pittsfield, 11 ; Strafford, 5 ; Thornton, 3 ; and Wolfborough, 3. Bradford and Meredith united after the inventory had been required, but they made a return, and shared with the rest.

The New Durham Quarterly Meeting was to convene again at New Hampton May 20th. About forty Christian friends, on their way through Laconia, had fallen into the company of each other, and arrived at the farmhouse of Samuel Crockett just before noon. He kept "pilgrim's tavern," and would have them all stop and dine. Two hours were spent in either cooking, eating, singing, prayer, or devout conversation ; when, man and beast being refreshed, they journeyed onward to the Meredith church, where a meeting was held in the orchard of Dea. Pease. By the time they were ready to depart the next morning, the procession numbered one hundred strong, all on horseback, constituting an imposing and holy cavalcade. Randall led the van, and a couple of hours' ride brought them to the place of meeting. As they approached, all united in a song of praise. The hills and woods resounded with the song, and the effect upon themselves and those at the house of God, who bade them welcome, was peculiarly impressive. The meeting of business soon commenced, and "the most beautiful order was observed through the whole audience," of five hundred in number. As they reassembled the next day, it is said that "the glory of God so filled the house that there was no room to enter upon business for the space of two hours and upwards. The scene was indescribably glorious."

At the Yearly Meeting in June, the intelligence from New Hampshire and Vermont was most cheering. Another committee was sent to the Unity Quarterly Meeting, protesting against the "extravagances" there practised, and received a promise of reform.

Rev. Joseph Quinby¹ of Sandwich, was at this Yearly Meeting, seeking an acquaintance with the Freewill Baptists. Mr. Jewell, who preached alternately with him, was a decided Calvinist, and several times summoned his colleague before the church for heresy ; but he was always acquitted. Dea. Thomas Colby, the father of Rev. John Colby, was his principal defender. The Association called Quinby and the church to an account, and Dea. Colby, unwilling to have his minister lose the confidence of his friends by a violent controversy, said to him, “ *You preach and I'll fight.* ” And such an advocate did he show himself to be, that, being a man of exceedingly curly hair, the moderator said, “ We could do well enough if it was not for that man whose hair grows into his head at both ends.” The result was a withdrawal of the entire church from the Calvinistic Baptists, in 1799, save Jewell and three or four others. Quinby now requested that his church and people might be farther instructed in the faith and practice of the Yearly Meeting, and, after Randall and Martin had visited them for that purpose, they united with the Freewill Baptists.

Both Randall and Stinchfield preached in Dover with good success, and the year was one of general prosperity. The additions to the New Durham Quarterly Meeting were 7 churches and 635 members.

The vagaries of Ballard culminated in 1802. His indiscretions were apparent in less than two years after his ordination, and committees were sent to reprove and caution him. Ballard confessed to Randall that he “ supposed he had been imprudent, and had given occasion to the enemies of the cause to cast reproach upon it,” and promised to reform. But it was a promise repeatedly broken ; and, finding that a crisis was approaching, he declared his independence.

The copy of his letter to the Yearly Meeting covers

¹ He had been preaching free doctrines there for ten years—was ordained in 1798.

three and a half pages of the records, and the following extracts are given, not so much to show the rottenness of the faction, as the soundness of the body.

“ *Dear Brethren* :—These lines will inform you of the reasons of my withdrawal from your connection. The chief is, that, although you profess to have no other discipline than the Scriptures, yet the manner of your putting it in force appears to me, in many instances, to be repugnant thereto.

“ 1. Eld. Randall, who is said to be the first and chief among you, denies to a travelling preacher, who spends all his time for the good of souls, the privilege of making his circumstances or wants known to his brethren. And denies the brethren the right of inquiring about the same ; asserting that the former and latter originate in covetousness and pride, and the rankest degree of ‘ *hirelingism*,’ and every way unscriptural.” [Randall, who copied this letter into the Yearly Meeting records, appended this marginal note to the charge, which was endorsed by the Yearly Meeting : “ *This is false, and what Eld. Randall never advanced, first or last.*”]

“ 2. The government is not in the right place. Eld. Randall, to show his unwillingness that ministers should lord it over God’s heritage, has taught that all should speak, and all vote. By Paul’s writings it appears there were men called by the Holy Ghost to *rule*, and the people were called by the same Holy Ghost to submit to it.

“ 3. I don’t believe the ordinations are rightfully managed, in being confined to times, persons and places, so that if the persons [council] fail, the one to be ordained must be entirely useless in that respect, and the work of God suffers.

“ 4. The ministers do not travel in order as Christ sent them out, two and two.

“ 5. I do not think that Randall and the church give the liberty in worship which the Scriptures justify, or the Spirit leads to.” [A marginal note in the record says—“ That is, kissing, dancing, jumping,” &c.]

“ 6. More burdensome than either of the above, is the fact that Randall and the church declared to me when I joined, that they held to open communion with all Christians, but now refuse those holding to different tenets.” [A note says, “ That is, to Universalists.”]

“ Therefore I do notify you, my brethren, that I have withdrawn myself from your visible order, and wish you to give yourselves no trouble in labor about the matter, for I am *irrecoverably gone.*”

As personal efforts and repeated committees had accomplished nothing towards a reform, he was now excluded.

Ballard had almost alone gathered the churches in the Unity Quarterly Meeting, and for two or three years had stood side by side with his brethren in every good word and work, endearing himself to all. But his mind was not well balanced, and Satan, taking advantage of his weakness, had flattered his vanity and led him into gross improprieties. And now, the honor of God and the interests of religion were more precious than personal friendship, or the remembrance of former usefulness ; and they stood up like men, and said, we “ have no fellowship with the unfruitful works of darkness.” A few unordained preachers sympathized with him for a time, but they were reprobated and restored. Most of the churches in the Unity Quarterly Meeting had either imbibed his spirit, or were discouraged ; and the Yearly Meeting annulled its organization, advising the few churches that had any vitality to unite elsewhere. Ballard soon removed to Ohio, where he saw the error of his ways, and became an exemplary man. But he could not recall his pernicious influence. Many had been ready to follow him into error, that did not return with him to the truth. In darkness they lived, in sorrow they died. Others retained their standing in the church, but were so tainted in spirit that their usefulness was almost entirely eclipsed.

The Quarterly Meeting was held for the first time at

Newbury, in August, and proved a very great blessing to that feeble church which had separated from the Calvinistic Baptists the year before. Cheering was the intelligence of revivals in Lebanon, Meredith, Gilmanton, Canterbury and Deerfield. The Quarterly Meeting was now in excellent order and discipline, the churches were prompt in reporting, and revivals were frequent.

Josiah Magoon and Dr. Simeon Dana were ordained at New Hampton December 8th. Dana was a native of Lebanon, studied medicine, and, going to New Hampton just before the great revival in 1800, proposed to settle as a physician, saying to Magoon, "If the people should desire it, I will teach a district school, singing school, or dancing school." He was told that his services in the last respect would not be wanted, and, being one of the first to experience religion, for more than half a century he lived in town, a most worthy citizen, successful physician and useful minister.

Early on the first day of the year 1803, Randall sought a place of retirement, and not only reviewed the past with thanksgiving, and rededicated himself to God, but implored Divine wisdom and guidance for the future. And never was such an act more appropriate, as the time of trial and church labor had commenced in New Durham. The strong current of religious interest for previous years had borne into the church some who had not carefully counted the cost of a Christian life, and others who had not moral principle or manly firmness sufficient to resist the influences for evil. One after another was summoned before the church, and not unfrequently several were on trial at a time. Their work as a church, was to "strengthen the things which remain, that are ready to die;" and the records plainly show that, in the effort, true Christian kindness was happily blended with firm, dignified reproof.

Hallibut Herrick was on a journey to Maine with his family, and at Rochester was detained by the sickness and

death of a small child. Randall preached the funeral sermon February 27th; and Mr. Herrick requested a copy of the discourse for publication. It was written as nearly verbatim as possible, and immediately published; and was republished twenty-five years afterwards, at the Morning Star office. As this is the only sermon of the thousands preached by him, that has come down to us; a full outline is here given:

TEXT. Luke 18:16, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

I. The Moral State of Children.

1. Man was created free and holy.
2. By sin Adam became guilty, and his posterity depraved.
3. Christ made an atonement for all.
4. It restores children to unconditional mercy.
5. Depravity implies no guilt, till one voluntarily yields to its tendency.
6. Hence, "little children" are heirs of God.

II. Adults must be Converted, to be of such as "is the kingdom of God."

1. All have sinned.
2. Regeneration is essential.
3. God alone can change the heart.
4. Man must yield his will to God, repent and believe.
5. The change is great and glorious.

III. The Christian is Childlike.

1. He is free from condemnation.
2. Both are kept by God, being mortal, tempted, and prone to evil.
3. No guilt is incurred, but in a voluntary, sinful act.
4. Christ is an Advocate for both.

IV. "Of such is the kingdom of God."

1. All little children.

2. All adults who repent, believe, and become child-like.

Application.

1. This doctrine is full of consolation.
2. It is so to these afflicted parents.
3. We are greatly encouraged to seek the Lord.
4. Appeal to Sinners—to Christians.

The churches generally were enjoying great prosperity, and Strafford, Canterbury and Lebanon reported a revival interest at every Quarterly Meeting during the year, so that in six months the reported additions were three hundred and thirty-three. In Madison the excitement was almost unparalleled, sweeping through the town with irresistible influence. Deep conviction had pervaded the public mind for a considerable time, and the report to the Quarterly Meeting in October says, "By the first of August it became so great that almost the entire time, day and night, was spent in religious exercises. Reports having gone out, people from various towns came to see for themselves, many of whom were struck to the heart and converted. Profane and vicious persons came to laugh and jest, but, under the mighty power of God, they fell down, lay speechless a considerable time, and then arose in praise to God. Fifty-one have been baptized by Eld. James Jackson, and added to the church, and the work has not in any great measure abated, only it is more conformed to order."

Hezekiah D. Buzzell of Gilmanton, and Elijah Watson of Andover, were ordained this season ; and devoted their services to the cause of Christ for more than half a century. Buzzell had been a gay leader among his youthful companions, and, becoming a Christian, he led many of them to Christ. Watson had struggled hard in his boyhood against the depressing influences of poverty—laboring with his father by day, and reading by the light of pine knots at night, such books as could be found in

the neighborhood. When seven years of age, he earned coppers enough to buy a Testament, which was more to him than the most extensive library would have been without it. He was deeply interested in its truths, prayed over it in secret, and even then commenced preaching, often in tears, though his audience was only the flock in his father's yard.

Mr. Tollman of Troy, father of the late Rev. Benjamin Tollman, was a Christian man, but a member of no church, because he was not a Calvinist. Hearing of a young man in Unity, whose preaching was spiritual, and whose doctrines were free, he sent for him to visit Troy, and preach the word of truth in that part of the State. The young man—Nathaniel Marshall—complied, and an extensive revival was enjoyed in Richmond. He was sent to the New Durham Quarterly Meeting in October, for ordination; but “it was thought incompatible with duty and Scripture to ordain a *minor*, without the knowledge of his father.” Rev. Nathaniel Webster and Timothy Morse were sent to Richmond, where some thirty or more were baptized, and a church was organized. The revival continued till more than seventy became members, and the next year Marshall was ordained. For a time he was an humble and successful preacher, of engaging manners and fluent speech. But he was not man enough to receive the people’s compliments without injury, and his early promise disappointed their future hopes.

Randall took cold on his return from Maine in February, 1804, and was in feeble health for several months. A hard, hollow cough, and a hoarse, husky voice, betrayed the unsoundness of his lungs, and awakened the apprehension of his friends. He was not at the August Quarterly Meeting with the Lebanon church, held at Dea. Clark’s, across the Connecticut, in Hartland, Vt., but he sent an epistle, which was joyfully received. It speaks of his feeble health, the expectation of his meeting with his brethren no more, and his resignation to God’s will. He

reviews the peculiar doctrines of the denomination, and most emphatically expresses his confidence in their correctness. He cautions his brethren lest a desire to be great, and conform to the world, should find place among them. He pleads for the cause in Portsmouth, and asks the prayers of Christians in his behalf.

The reading of the letter awakened the deep sympathies of Dea. Otis, and he unburdened his mind in a few touching remarks, suggesting "that the Quarterly Meeting would consider the present feeble state of father Randall's health, and his circumstances, and draw from the Quarterly Meeting stock some stated sum of money, to procure such things for his comfort as may be needed in his sickness." Twenty dollars were appropriated, and many fervent prayers were then offered for his recovery. At the Yearly Meeting in September, continued prayer was made for him, and soon he was convalescent. He was never again free from hoarseness or a troublesome cough, but for three or four years longer he led the hosts of active laborers.

In addition to other expressions of kindness towards Randall, the aforesaid Quarterly Meeting chose a committee to investigate reports in circulation against him. They were traced to a member of the church, who declared to the committee that "the connection did worship Randall, and got down upon his knees, and held up his hands, to show how they pray to him. He also said that if Randall should murder a man, and could conceal it, he could preach the next day." Such malicious charges could not be endured, and he was immediately rejected.

The New Durham Quarterly Meeting was then the only one in the State, and it was advancing with great prosperity; five churches and two hundred and sixty-four members being received the present year. A proposition was made to divide it, but, after referring the question to the churches—thirty-six in number—it was decided in the negative.

In the midst of this onward career, every one stood aghast when the true character of Simon Pottle was publicly known. His life had never been entirely "unspotted from the world," but it was his secret sins that grieved the Spirit from his heart; and, being left of God, he could but fall, though in the midst of a large church, and surrounded by confiding friends. At the Elders' Conference in May, "when the solemn question, in the fear and dread of the great Jehovah, was put to him, he did not answer uprightly." A committee of ten ordained men went to Meredith, and the investigation showed him guilty of very great improprieties, if not of actual transgressions; and the church was advised to arise and sustain the meetings, independent of him. The Quarterly Meeting did not see fit to assume the responsibility of rejecting one on whom ordaining hands had been laid, and it was referred to the Yearly Meeting in Parsonsfield, where he was unanimously excluded. Randall presided on the occasion, was deeply affected, and made the declaration in tears, but with the firmness of conscious duty. It was the purpose of the fathers to make such events impressive, both upon themselves and others; hence, special prayer was always offered in connection with the rejection of a member.

The Elders' Conference that first tried Pottle was composed of thirty persons, all filled with sorrow for the wounded cause, and shame for a disgraced brother. Randall was there, pale and sick; but suffering more in soul than in body. Wishing to profit by the painful example before them, Conference requested him to give a short address to the young ministers. He stood before them as one about to depart for the spirit land; and his words of counsel, as they fell from quivering lips, were received, not only as paternal, but as almost apostolic. If in word and spirit he seemed severe, his well known fidelity to Christ softened every expression, and gave him access to every heart.

When certificates of regular attendance at a Freewill Baptist meeting were presented to a parish collector, they were often disregarded, under the plea that the law did not recognize any such meetings, and rather than have a lawsuit; the minister tax was paid. Under these circumstances a proposition was submitted to the churches to know their opinion as to the propriety of petitioning the Legislature for an act of incorporation to include all the Freewill Baptists in the State; and it met with almost unanimous favor. The subject was committed to six ruling elders, with Randall and Tingley for advisers, and after general arrangements had been made, was left with two of them, John Shepherd and Joseph Young of Gilman-ton, to attend to the business. They took legal counsel, and concluded to ask only for the passage of a resolution acknowledging them as a religious denomination. The request was granted as follows :

“*Resolved*, That the people of this State, commonly known by the name of *Freewill Antipedo Baptist Church and Society*, shall be considered as a distinct religious sect or denomination, with all the privileges as such, agreeably to the Constitution.”

Here ended all legal opposition to those Freewill Baptists who notified the Selectmen of their unwillingness to be taxed for the support of the Congregationalists. The Baptists, Methodists, and Universalists soon obtained a similar recognition of themselves.

Dr. Ross Coon of Haverhill, a man of considerable wealth and benevolence, had been a practising physician for nearly forty years. He had been accustomed for a long time to preach occasionally, and becoming acquainted with the Freewill Baptists, he was at home with them, and was now ordained, though his age was more than three score and ten.

All the sessions of the Quarterly Meeting in 1805 were interesting seasons. At New Hampton in Janu-

ary, there was "much exhortation to reach after holiness, which was very quickening." Randall preached the last afternoon, and the services continued "until dark." At the opening of the August session in Somersworth, "praise, prayer, exhortations and acclamations of joy, were heard for several hours." The meeting was then organized; but under a temporary covering at the door, as a screen from the sun, hundreds continued their devotions the entire day. In those days of religious interest, some of the most refreshing seasons were enjoyed in the summer months. At this Quarterly Meeting Somersworth, Alton, Sandwich, Salisbury and Richmond reported from twenty to forty conversions in each place. But in old Gilmanton the three churches were most wonderfully blessed. In the first church, under the labors of H. D. Buzzell, the reformation, for a time, bore down all before it. Midsummer as it was, meetings were frequent both days and evenings, and *many* were brought to rejoice in the Lord. In the second church the work was scarcely less powerful, and in the third [now Gilford], under the labors of Martin, one hundred and thirty had been converted.

Randall closes his journal for this year, by saying, "I have travelled two thousand and ninety miles, and attended two hundred and eighty-three meetings."

The Yearly Meeting in New Durham, 1806, was one of great interest. On the Sabbath public worship "began early and held all day without intermission." John Buzzell preached in the morning, and Elias Smith in the afternoon. As the people could not be accommodated in the house, two sermons were also preached to the multitude about the door. John Buzzell preached the afternoon sermon, and it was one of great power, while Smith was carrying everything before him in the house, where the excitement was so great that individuals "broke in upon him frequently." The meeting was held in Randall's orchard the next day, and the attendance was very large.

"Preaching and exhorting, prayer and praise, in a number of companies about the orchard," continued through the day without intermission. It was June 16th, the day of "the great eclipse." "As the dark gloom came over the face of nature," sinners were cited to that awful day when God would hide his face from unbelievers, and a darker gloom than that of a total eclipse would gather round their guilty souls. The power of God attended the word of exhortation, and "sinners fell to the ground and cried for mercy in all directions." Many found pardon, and loud were the acclamations of praise to God. Towards night all Christians sat down together and received the Lord's supper; after which many of them attended to the "washing of the saints' feet." Thus passed the day that Elias Smith said "was the most solemn and awful time I had ever witnessed."

At the May Quarterly Meeting in Sandwich, Randall preached one of his great sermons, and the people were so awakened that they "filled up the whole time till night." The October session was held at Richmond, for the first time. Revivals were reported from New Durham, Sandwich, Madison and Ossipee. At the last named place the revival continued gradually, and with but little interruption, for five years.

At the commencement of the year 1807, Randall, in feeble health, was at Sutton, in sweet counsel with his brethren of the Quarterly Meeting. He preached in the morning of the last day from John 14:1, "Let not your heart be troubled," &c. The record says "it was a very enlightening; convicting and edifying discourse; and the whole day was filled up with prayer, praise, exhortation, weeping and rejoicing. The glory of God filled the place. Hallelujah. 'Praise ye the Lord.'" Such was the power with which he often spoke (some say *usually*), that he would lead the spiritual Christian into the very presence chamber of the great Jehovah. And he would pour the

light of gospel truth so fully upon the sinner's mind, that he could not fail to see and feel his need of religion.

At the Yearly Meeting on the Sabbath, John and Aaron Buzzell preached to a crowded house, and Stinchfield and H. D. Buzzell preached to a much larger audience on the green, in front of the house. "The whole day presented a scene of glory and power; sinners trembled and saints rejoiced." Revivals were enjoyed in Deerfield, Strafford, Durand [now Randolph], and some other places.

An opposing faction came into notice this year, called *Osgoodites*, from Jacob Osgood of Warner, who was their leader. He was a member of no church, but his doctrinal views and sympathies were generally with the Freewill Baptists. A proposition for his ordination was declined, under the circumstances, and soon he and his followers renounced all faith in ordinations, church organizations, and gospel ordinances. They claimed to be "the saints," and it was a part of their religion to denounce all denominations in general, and the Freewill Baptists in particular. In connection with much that seemed spiritual in their worship, they indulged in low and personal remarks, objectionable songs, and finally in kissing and dancing. After an inglorious career of more than forty years, Osgood died, and the surviving adherents were scattered.

REV. DAVID KNOWLTON, Jr., of Barnstead, discontinued his ministerial labors in the preceding year, and, during the winter, it was evident that consumption was doing its fearful work. At the earnest solicitations of his father and brother, both of whom were ministers, he was removed to his father's in Pittsfield, where Randall visited him, March 9th. He was distressed in body, but peaceful in mind, just ready, and even longing, to depart and be with Christ. Randall was strongly attached to the Knowltons, and to see one of their number, a promising young man, 27 years of age, called away from the whitened harvest; and to see the support that religion afforded in such

a trying hour, was too much for his sympathetic nature to bear unaffected ; but all were comforted with the Christian's hope. The dying man lingered but two days on these mortal shores, and Randall was again there on the 14th., preaching his funeral sermon from Num. 23 : 10, "Let me die the death of the righteous, and let my last end be like his." "Six ministers bore him to the grave, another walked with and supported the afflicted widow, and about one thousand persons followed in the procession." So dies the good man, beloved and deplored. In the case of Knowlton especially, did his works follow him. His joyful sickness and triumphant death showed what religion could do ; and his associates, unable to withstand the conviction yet longer, that they too needed sustaining grace, sought the Lord in great numbers.

For thirty years BENJAMIN RANDALL was the great champion in supporting the doctrines of general atonement, conditional election and perseverance, free communion, and the voluntary support of the ministry. With these characteristic doctrines inscribed on his banner, he had founded a denomination upon "the apostles and prophets, Jesus Christ himself being the chief corner stone." Its inner and outer life had been developed under his moulding hand and fostering care, for more than a quarter of a century, till it had become one of the great and permanent denominations of northern New England. We have seen how its founder has lived, and few will be satisfied without knowing how he died. A few pages will here be appropriated to a brief review of the last fifteen months of his earthly scenes.

For a few years an increasing pallor of countenance and hoarseness of voice had been observed, and his deep, hollow cough had reminded friends that his days were fast numbering. Nor was he insensible of the fact, or less assiduous in labor. As chairman of an ordaining council to Ashby, Mass., he rode a hundred miles under the burning rays of a July sun, and preached three times the Sab-

bath following. Soon after retiring he was attacked with hemorrhage of the lungs, and continued bleeding moderately through the night. The next day he was quite weak, sat up but little in the forenoon, and raised blood occasionally ; but, in the afternoon, according to appointment, he attended the ordination of Stephen Gibson, and, hazardous as it was, not only preached the sermon, but made the consecrating prayer and gave the charge.

His journey home was made in pain, but enlivened by pleasant interviews with friends on the way. In Londonderry he dined with Gen. Stark, of Revolutionary memory, and freely explained to him the doctrinal views of the Freewill Baptists. As he was about leaving, after a long and agreeable conversation, the hero of Bennington took him by the hand, and in tears said, "God bless you ! I am an old man of eighty years, and shall stay here only a little while ; but my wife is younger than I, and will probably outlive me. I shall charge her and my son, ever to receive you, and treat you respectfully." The generous old soldier was mistaken in his expectations, for he survived his honored guest a dozen years.

On reaching home, Randall was greatly prostrated ; the best medical aid was called ; and another attack of excessive bleeding convinced him that all farther labors for the present would be suicidal. The Quarterly Meeting was approaching, and not knowing when he should meet his brethren again, he wrote a very kind and paternal letter,² from which we take the following extracts :

"The cause of God is mine. My soul's care and delight are to see it prosper. I married the connection in early life, and in that sense it is my spouse ; and, when able, have spared no labor, either of body or mind, night or day, cold or hot, far or near, for the advancement of the same ; but my labors are almost over, and I am about to receive my crown. I will take the freedom to give a

The entire letter is in Buzzell's Life of Randall.

word of advice, as a father to his children, though with humility and respect.

First, to my dear brethren in the ministry : We are on an eminence, in a certain sense, like a city on a hill ; all eyes are on us. We profess to be the representatives of Jesus Christ. O, let us consider what an example he set for his ambassadors to follow. What humility ! what meekness ! what holiness ! what self-denial ! what separation from the world ! yea, and every thing that is amiable and lovely. For thirty years I have been making observations on ministers of all denominations, our own as well as others, and many, when they first come into the ministry, feel some good degree of humility ; yet how soon do they begin to feel self-important, think themselves something great, and conform to the world. For Christ's sake, my brethren, let us be little, humble, cross-bearing disciples. O, beware of schisms and rents ; be not of such as cause divisions ; but mark such, and turn away from them. United we stand, but divided we fall.”

Randall was soon convalescent, and his active yet consecrated spirit would allow him no rest but in his Master's service. In company with Knowlton, he attended the Yearly Meeting at Westport, Me., in September, and presided for the last time. He sat with delight in the meetings of worship on the Sabbath. He remained a few days with his son-in-law, Stephen Parsons, being much of the time “exceedingly distressed for breath, and afflicted with a violent cough ;” and, yet, he preached once at Woolwich.

He continued his active labor, visiting and preaching occasionally about home, and, in November, attended the Yearly Meeting in Gorham, Me. In the Elders' Conference he was very happy, gave much good advice, and “made fervent supplication to God for his blessing upon the connection.” It was his last interview with his brethren, and it was so regarded at the time, by him and them ; consequently, the more solemn and impressive.

He was afterwards alternately better and worse, some days confined to the house, others, out visiting and preaching. Feeble and sick as he was, he closes his diary for the year with this entry: "Here ends my journal for 1807; having travelled only 2593 miles, and having been so much unwell, I have attended only 203 public meetings, besides weddings and funerals."

After the middle of January he was confined to the house; and to his bed most of the time after February. His cough became still more distressing, and all hopes of recovery were relinquished. He wrote a little, sitting in bed, read much, and conversed with all his friends; and they were many who visited him in his last sickness. It was his delight to "search the Scriptures;" noting the promises, and reestablishing himself in the doctrines he had preached for thirty years. While his body was wasting away, his mind retained its usual vigor and clearness; and, says Buzzell, "He was remarkably exercised with a care for the prosperity of the connection. He often expressed a fear that they would grow popular, and conform to the world, as other denominations had done. And that by unwatchfulness they might let in among them, and fellowship those who hold and preach doctrines inconsistent with the word of God." This anxiety led him to address a *long* letter to the Quarterly Meeting, and it here follows, with the omission of some introductory remarks, and a part of his argument against annihilation. He enters into full sympathy with his brethren, and greatly magnifies the grace of God, and the ministerial office.

"NEW DURHAM, May 14, 1808.

"*To the Baptist Quarterly Meeting to be held at Andover, N. H.*

"*My very dear Brethren and Friends:—*

I feel to bless God that I am permitted once more to write you as a disciple of Jesus. * * * May the God of grace and consolation manifest his presence and

power in your midst, and so roll the weight of his cause upon your souls, that you will not meet only to salute each other and rejoice together; but that you may feel impressed to consider the state of the connection in general, and not only consider and talk about it, but to actually take some measures to rectify the irregularities, and remove the disorders prevalent. I am now a prisoner as to my body, and have been for four months past, lacking a few days, and none know (unless by experience) what distress and affliction I have undergone; but, blessed be the God of all grace, I have a comfortable soul. My mind has been much exercised about the cause of God in general; I have been led into the chambers of imagery, and have, clearer than ever, seen how eagerly men will catch at a word or doctrine that they imagine is Scriptural, and will stream away with it, preaching to others, and proselyting, without examining the Scriptures particularly on the subject. This has caused me to search the Bible, from Genesis to Revelation, a number of times, and collect a large catalogue of texts for the information and confirmation of my own mind.

“ I am sensible that our field is sown with mingled seed—I mean, there are preachers belonging to the connection, who preach doctrines different one from the other; and these things ought not so to be. Some are earnest in preaching the impossibility of falling from grace, a doctrine (without doubt to me) which has destroyed its thousands, and is so contrary to Scripture and to that maintained by this connection, as a people, that I think the man who persists in preaching it, should be noted as not belonging to us.

“ Again, there is that new-fangled doctrine—the final end of the wicked (or that they will finally cease to be)—preached by some, said to be of this connection, which I think should not be allowed. My dear brethren, I appeal to you, if this is not the very doctrine the carnal mind

wants to be true. Were I to believe it, I should tremble lest that life for which I have been so many years hungering, thirsting, panting, and crying, would have an end also. Both states have the same duration, and when one has an end, both will. * * * The time was, when but one doctrine—the doctrine of Jesus—was known. Our preachers were content to be humble, plain men. O when shall I see such a season again ! O when shall I see ministers travelling in spirit, with agony of soul, going softly and saluting no man by the way !

“ O my blessed brethren, I know your work is great, you need *Divine* wisdom and strength—nothing less is sufficient. I know your trials are many, within and without ; also your fears, lest you should not do your work right. And you go to it trembling, being sensible of its greatness and your weakness. But, brethren, be not discouraged ; the Lord will stand by you, and give you strength equal to your day. Only trust in him, he will be all that you need in every state, glory to his blessed name. I must set my seal and say, I have been married to Jesus almost thirty-eight years, and have been in the ministry thirty-one, and have found him in every state all that I needed. And blessed, blessed be his wonder-working name, I do to the present moment. I know the grace of God can and will do all for the soul that it needs, in time and eternity. It is everything in sickness and in health. It has been wonderful to me in all my long and tedious confinement. It has made my prison a palace, and I have never had one minute’s discontentment or impatience. Neither have I thought the time long, such has been the presence of God’s overpowering love. I am confirmed more and more in the doctrines the Lord gave me to preach, am strong in the faith of our Lord Jesus Christ ; and am now sitting, waiting for the will of my Father, whatever it may be, in life or death. And I know that he will do right.

“ O ye ministers of Jesus, how happy is your lot ! How glorious is your reward, not only hereafter, but here. Never speak a complaining word. Why, bless God, there is no state attainable this side of glory, so heavenly as when a minister of Jesus is wholly given up to the government of the Spirit, and, with the approbation of God, is preaching the blessed tidings of salvation to poor, perishing sinners. Lord, what a heaven of heavens it is ! How my soul is enraptured when I call to mind the glory I have had in the ministry ! This is reward enough to wear out a thousand lives, long as the longest. Ah ! take, take the world in welcome, ye mercenary hirelings ; ye who preach for the sake of a living, with your lean, sordid souls ; and let me have the infinite reward of preaching for the glory of God and the welfare of souls, if I beg my bread barefoot to heaven. Cheer up, *cheer up*, ye poor, rich—weak, strong—trembling, courageous ministers of Jesus—the blessed Jesus—and not only wear out, but rejoice in it.

“ I am a poor, old, worn out servant ; and here I sit and see my flesh gone, and bones project, and rejoice that I have the testimony of my conscience that I have worn out in so blessed a cause. Though I know it would be blessed to depart, yet I think I would be willing to stay on these low grounds, until I wore out life after life in such blessed employment. I think now, if I had only my lungs and voice, however weak my body, I would blow the gospel trumpet until I died in the blessed work. But the will of the Lord be done. Amen.

“ O sinner, rouse, rouse soon, or you will be eternally undone. This is my last call to you (perhaps), till I meet you at the judgment-seat, as a swift witness against you. O backslider, return soon, or be damned. O unfaithful, slothful preachers, I tremble for you. O tremble, tremble for yourselves ; for if you die so, great will be your condemnation. O saints, arise and shine. Hold on, and hold out, and I will meet you soon in glory.

Pray as the Spirit directs, for your poor, unworthy Benjamin.

“ I die, your servant,
For Christ’s sake,

BENJ’N RANDALL.”

Comments will only detract from this letter, so full of interest, and worthy of prayerful consideration. It was a solemn, weeping, and yet rejoicing time in the Quarterly Meeting, when this dying testimony, these last words of counsel and congratulation, were read. An answer was immediately voted, and Rev. William Dana was appointed to draft it; but no copy has been preserved.

The New Durham Monthly Meetings, in March, April, and May, were held at Randall’s house, and were refreshing seasons, especially the last, when H. D. Buzzell was present, and the Lord’s supper was administered. He was often visited by those who had profited by his instruction, and his wants were supplied by their liberal contributions. And the interview amply repaid them for their kindness, since,

“ The chamber where the good man meets his fate,
Is privileg’d beyond the common walk
Of virtuous life, quite in the verge of heaven.”

A brother in the ministry once said to him, “ Don’t you expect that when you leave this body, you will be rewarded for all your labor here below?” “ No, blessed be God!” said he, “ the Lord is not in debt to me. I expect to go to heaven when I die, but I don’t expect to enjoy heaven as a reward for my labors. I have had my reward all the way as I came along, and expect the joys of heaven will be *gratis*.” FREE GRACE was his theme, living and dying.

His wasting body was tenacious of life, and he long survived the expectations of all. But his work was done, and every arrangement for the funeral had been made un-

der his own direction, even the preparation of his grave-clothes. The frosty nights of autumn had come, and every hour was liable to be his last. He said, "All I wait for is my Saviour's command; and my soul will then leave this body." These words were his last. "The chariot of Israel and the horsemen thereof" were at the door, the summons came, and he was not, for God took him. He died October 22d, 1808, aged 59.

The funeral services were on the 26th., when a sermon was delivered by John Buzzell, from 2 Tim. 4: 7, 8, "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."³

Seventeen ministers were present. Six of the oldest bore his remains to the place of their final rest; one walked with the bereaved widow, and the others followed the relatives, with the church, his physicians, civil and military officers, his townsmen, and a numerous train of sympathizing friends from abroad. The Quarterly Meeting record says, "The collection of people was such as had never been seen in this part of the country at a funeral; it was like one of our Yearly Meetings." His biographer says, "It was the most solemn scene I ever witnessed; and reminded me of the funeral mentioned in Acts 8: 2, 'Devout men carried Stephen to his burial, and made great lamentation over him.'" His grave was in the beautiful family burying ground, prepared in his own field on New Durham Ridge, where the common marble slab told the place of his interment, and two or three simple facts of his life and death. After fifty years had passed away, and most of his cōlaborers were also gone, the connection, in its grateful appreciation of his

³ By request this sermon was prepared for the press, but never published.

heroic and saintly labors, placed a suitable MONUMENT on the spot. It is of the best Italian marble, ten feet in height, standing upon a large granite block. On the four sides of the shaft are suitable and extended inscriptions.

But little remains to be said of the reverend founder of the Freewill Baptists. His possessions, as estimated by the church assessors the year before his death, were \$500,—consisting of a small house and a few acres of land. His treasure was in heaven. His counsels were wise; his reproofs well deserved; his doctrines were orthodox; and his preaching was powerful. He was kind in spirit, strong in sympathy, controlling in influence, and abundant in labor. His integrity was incorruptible, and his industry almost incredible. He lived, not for himself, but his race and his God. And, with a palm of victory and a crown of glory, he lives forever.

The year 1809 was one of revivals in many churches, particularly Jackson, Albany, Sandwich, Ossipee, Middleton, New Durham, Strafford and Pittsfield.

CHURCHES ORGANIZED. In 1800, Bradford, Bridgewater, Ellsworth, Meredith, New Hampton, New Castle, and Thornton; 1801, Lebanon, Newbury, Somersworth, and Sutton; '02, Brookfield, Deerfield, and Madison; '03, Andover, Barnstead, and Richmond; '04, Second Bridgewater, and Jackson; '05, Alton, Piermont, Springfield, and Troy; '06, Ossipee, and Weare; '07, Salisbury; '08, Second New Hampton; '09, Croydon.

ORDINATIONS. In 1800, Israel Blake and Joshua Quinby; '02, Simeon Dana, Abner Jones, and Josiah Magoon; '03, Hezekiah D. Buzzell, David Knowlton, Jr., Abijah Watson, and Elijah Watson; '04, Ross Coon, William Dana, Samuel B. Dyer, Daniel Elkins, Nathaniel Marshall, and Timothy Morse; '05, Ebenezer Knowlton, M. Hollman Rollins, John Stone, and Nathaniel Wilson; '06, William Buzzell and Caleb Ingalls; '07,

Stephen Gibson ; '08, David Bean, Christopher Bullock, and Josiah Shepherd ; '09, Moses Cheney and William Dodge.

DEATHS. The only ministers known to have died during this decade were David Knowlton, Jr., in 1807, and Benjamin Randall, in 1808.

CHAPTER XII.

VERMONT AND CANADA.

1800—1810.

Randall in Vermont—Joseph Boody, Jr.—The Praying Boy—Joseph Boody, Sen.—Babcock—Place—Buzzell—Hardwick Quarterly Meeting—Strafford Quarterly Meeting—Brown and King Ordained—Hardwick Quarterly Meeting Received—Hatley and Stanstead—First Church in Canada—Quarterly Meeting—Moulton Ordained—Yearly Meeting—Trials in Hardwick Quarterly Meeting—Churches Organized—Ordinations.

EARLY in the year 1800 Randall went to Vermont, where he saw the cause of Christ in prosperity, and in the northern part of the State, where Joseph Boody, Jr., was laboring, several churches were organized. Boody preached extensively, amid great opposition. At a place near Montpelier, scandalous reports had preceded him, and no man would open his doors for a meeting, or furnish refreshment for himself or beast.

The wife and children of a wicked man in Wolcott became interested in religion, and were forbidden to attend meeting, or sing and pray at home. The father soon overheard his little son, a stammering boy of thirteen, in prayer. His wrath was kindled, and James was ordered to leave the house, and return no more. Tears and entreaties were of no avail, and the young Christian, with his little bundle of clothes, went out, not knowing whither he should go. The sun was low in the western horizon, and he turned aside into one of his father's barns, in a distant meadow, to commune with God, and, perhaps, spend the night. It was a Bethel to his soul; and just

then, that cruel father, having occasion to pass that way, heard what seemed to be tones of a human voice. Stepping softly to the door, whom should he there find but his own banished child, in prayer to God? And what should he hear as the burden of his prayer, but these simple words? "O Lord, my father has turned me out of doors, because I sing and pray. O Lord, what shall I do? Where shall I go? O Lord, have mercy on my dear father. Do, Lord, have mercy on my father." It was too much. That hard heart could not resist the Spirit of God under those circumstances; and, starting from the scene he could no longer endure, his strength failed him, and he fell to the ground, begging for mercy. The praying child was soon by his side, wrestling mightily with God for salvation. Pardon was found; and the father and son, hand in hand, returned to the house, where the fulness of joy cannot be described. The change in that man was only what the power of God can do, with the sinner's consent.

Rev. Joseph Boody, Sen., of Barrington, N.H., made a tour into northern Vermont, in the autumn, and preached with good effect. He baptized eighteen in Sheffield, and on the same day a branch of fifty-six members was formed in connection with his own church in New Hampshire, more than a hundred miles distant. A church was now organized at Tunbridge by Daniel Batchelder, and the Strafford church received a large accession.

William S. Babcock was the son of a wealthy merchant, who sent him to Yale College, to prevent his being drafted as a soldier. He afterwards settled in Springfield, where he commenced studying the Bible in order to refute its teachings; but it convinced him of the folly of his infidelity, and his great guilt as a sinner. He became a Christian in 1800, and at once commenced preaching; his first sermons, about fifty in number, were written in full. From his infidel notions he passed over to the other extreme, and became noted for his cre-

dulity, as his belief in the Angel Delusion¹ will show. Becoming acquainted with the Freewill Baptists, he found himself in union with them, and was not only baptized but ordained by Jeremiah Ballard of New Hampshire. Under date of May 4th, 1801, he wrote a long letter to the Yearly Meeting in New Hampshire, requesting that his church might be instructed in discipline and received into fellowship.

The reply was drafted by Tingley, and breathes the kind but cautious spirit of the fathers, saying, "As to openly announcing our fellowship with your branch, we think it not prudent now (as we would do nothing rashly), and we are not certain but some incautious steps may have been taken by the Unity Quarterly Meeting; and still, we would 'hurt not the oil and the wine.'" A committee to the Unity Quarterly Meeting, of which Randall was chairman, proceeded, by instruction, to Springfield, and found Babcock, as they reported, to be "a man of good understanding, of liberal education, and very gifted, with the weight of the cause on his soul." The church he had gathered there numbered twenty-five members.

They also met with Rev. Stephen Place, formerly from Rhode Island, but now of Weathersfield, an adjoining town, where he had gathered a church of twenty-one members. These two churches then met together, and Randall "gave an account of the rise, progress, doctrine, and discipline of the Freewill Baptists," to the entire satisfaction of both ministers and people. Their union with the denomination was then consummated by giving the hand of fellowship.

Rev. Aaron Buzzell now came into Vermont, and settled in Strafford, near the central part of the State, and was pastor of the church for thirty-seven years, and general counsellor in the cause of Christ. In the northern part of the State, Boody was active, preaching the gospel and planting churches. July 4th, several brethren

¹ See Third Decade.

from the Hardwick, Sutton, Sheffield, and Danville churches, met at Gideon Leavitt's in Wheelock for Conference. Rev. Joseph Boody, from Barrington, N. H., was chosen Chairman, and Rev. Joseph Boody, Jr., from Hardwick, was chosen Clerk. It was then "voted to hold a Quarterly Meeting, as we shall from time to time, think proper." Other preliminary business was transacted, and the next day being the Sabbath, "the Lord opened the windows of heaven, and showered heavenly manna upon all assembled." This was an unauthorized Quarterly Meeting, according to the polity of that day, and to the June session of the Yearly Meeting in 1802, both written and verbal reports were sent from Strafford and Wheelock, speaking of revivals, and asking that a Quarterly Meeting might be *established* in each locality. Committees with discretionary power were appointed to visit each place. Tingley, John Buzzell, and Aaron Buzzell, and the representatives from Strafford, Tunbridge, Vershire, Corinth, and probably Brookfield—met at Vershire, June 26th, and organized a Quarterly Meeting, to be known as the "Strafford Association."

After the organization of the Quarterly Meeting, ten happy converts came forward, related their experience, and were baptized; the scene being unusually impressive. A meeting was held at the same place the next day, at the close of which Nathaniel Brown of Strafford was examined with reference to his call and qualifications for the ministry. He was approved, and the ordination services were appointed at the town's meeting house in Strafford on the morrow. The "trial sermon" was acceptable, and, in the afternoon, John Buzzell preached two hours and three-quarters, from the text, "Go ye into all the world and preach the gospel to every creature." The last part of the discourse consisted of four distinct addresses, made to ministers, Christians, backsliders, and sinners. Those of each class respectively, rose and stood while the address was being made to them. Never did Buzzell

speak with greater freedom, or more apparent effect. He recalled to mind the struggles of nine years before, when he organized the little church of nine members in a private room, late at night ; and now it had become strong ; and before him was an audience of fifteen hundred, all hanging with intense solicitude on the words of his lips. Ordaining hands were then laid upon Brown, while prayer was offered by the venerable Tingley.

The same council met with the church at Tunbridge, July 1st, and ordained one of its members—Nathaniel King—whose praise, for many years, was in all the churches. Eli Stedman was soon after ordained, and the Quarterly Meeting then had four ministers, five churches, and 330 members. From this store-house of gospel truth, the seed of the kingdom was soon carried to Western New York and Southern Ohio by two of the above-named men, Brown and Stedman.

Two of the committee chosen by the Yearly Meeting to visit the northern part of the State—Joseph Boody of Strafford, N. H., and Aaron Buzzell, of Strafford, Vt.,—met the associated churches at Wheelock, August 28th, and, after due examination, acknowledged them as the Hardwick [now Wheelock] Quarterly Meeting. The next day being Sunday, sermons were preached by each of the committee, and on Monday four men were ordained as deacons, two as ruling elders, and two—Eliphalet Maxfield and Robinson Smith—were ordained as evangelists. Peleg Hicks, formerly a Calvinistic Baptist minister, and with him two churches, united with the Quarterly Meeting. It then had four ministers—Boody, Maxfield, Smith, and Hicks—eight churches—Hardwick, Sutton, Sheffield, Upper Danville, Lower Danville, Cabot, and the two from the Calvinistic Baptists, names unknown—and it numbered about 260 members.

Sometime in the autumn, Boody and Smith went into Canada, by request, and great were the displays of Divine power that attended their labors, especially in Stanstead

and Hatley, where many were converted and churches were organized, the first in the province.

The commencement of the Freewill Baptist interest in Canada was thus: At the first burial in the town of Hatley, which was in 1800, the people assembled, but no Christian was recognized among them. The notorious Stephen Burroughs was there, and was asked to pray; but for once did he hesitate at wickedness, and decline to offer his farcical prayers over the dead. Christopher Flanders, a Freewill Baptist layman from Newbury, N. H., had come into town the day before, and when it was known that he was a man of prayer, the blessing of God was earnestly invoked. He talked and prayed with the people, and settled there the next year, when a prayer meeting was established, some were converted, and in June, 1802, Avery Moulton, from Stanstead, and a Methodist minister, held a few meetings there, which led to the invitation of Boody and Smith, as above stated. After a few years Smith settled in Hatley, and the church enjoyed great prosperity.

The Strafford Quarterly Meeting, in its report to the Yearly Meeting in June, said, "The Lord is with us in power and great glory; the reformation spreads in a very remarkable manner; large additions are common; Zion enlarges her borders and strengthens her stakes, and breaks out on the right hand and on the left." The Hardwick Quarterly Meeting said, "The work of God is very glorious in these parts; large numbers are daily bowing to the sceptre of king Immanuel."

The early records of the Strafford Quarterly Meeting being lost, but little in detail can now be gathered from the churches there. The Hardwick Quarterly Meeting was enjoying tolerable prosperity, though Boody returned to New Hampshire about this time. Randall attended the January session in 1805, and preached, not only at the Quarterly Meeting, but in most of the churches. Revivals were enjoyed in many places, especially at Billymead

[now Sutton], in which John Colby, the celebrated evangelist, experienced religion. The evidences of his conversion were, at first, doubtful, but cherishing a feeble hope, he was soon basking in the sunlight of God's reconciled countenance.

The first ordination in Canada was that of Avery Moulton of Stanstead. He came from Gilmanton, N. H., in 1800, and transferred his church relations from the Congregationalists in 1803. The next spring he lost his house by fire, with all its contents, including \$40 in money, re-served as a payment for his land. But he faltered not; in poverty and amid privations, he went from settlement to settlement, sometimes guided only by spotted trees, successfully preaching the unsearchable riches of Christ. His principal compensation was an approving conscience and the salvation of souls. Three of his sons afterwards entered the ministry.

The Hardwick Quarterly Meeting held its regular sessions in 1807, but not a revival was reported for the year. The Lower Danville church now left the Quarterly Meeting, and rejected the name *Freewill Baptist*, assuming that of *Christian*, as if that would make them less sectarian and more holy. The Strafford Quarterly Meeting was marching boldly on, contending for the faith, and thus acting as a check upon the erroneous doctrines of others. In assigning the reasons why the Calvinistic Baptists had never been more prosperous in that part of the state, Benedict says, "One reason was the perpetual conflicts on the open communion question, arising from the prevalence of Freewill Baptists and the Christian Society."

Delegates to the Yearly Meeting had requested that one of the four annual sessions might be held in Vermont. After two or three postponements of the request, it was unanimously granted; and the Yearly Meeting convened at Bradford February 6, 1808. John Buzzell of Maine was chosen Moderator, and Simeon Dana of New Hampshire, Clerk. The attendance from abroad was not large,

but the meeting was one of good interest. The Hardwick Quarterly Meeting was still in a low, tried state, and the churches had all they could do to hold their own against the tide of worldly influence, general backslidings, and alienation from the denomination. A request to the Yearly Meeting for help, procured the appointment of a committee, and Aaron Buzzell, James Spencer and Simeon Dana met with them at the May session, and rendered them essential aid. They say, in their report, "We found them low and tried in their minds, weak as to government and order, and much separated from the connection through misunderstanding. Eld. Benjamin Page in particular confessed that he had been alienated for three years, and gave some cause that he had not added one member to the visible order for that space of time. But by conversation with him, he appeared somewhat helped, and promised to attend the Yearly Meeting and conferences, and try to have the difficulty removed. We think that wise labor may produce good order, and a re-union take place." This state of things continued through the year, but in 1809 there was a decided improvement, yet nothing greatly encouraging. A few churches in the Strafford Quarterly Meeting were somewhat revived, and the Yearly Meeting held at Strafford in February was salutary in its influence. It is impossible to say how much the cause was strengthened, even numerically, by the addition of churches and ministers, so incomplete are the records and reports; but it is known that the following accessions were made :

CHURCHES ORGANIZED. In 1800, Cabot, Danville, Hardwick, Sheffield, Springfield, Tunbridge, Vershire, Walden, and West Danville; '01, Lyndon, Sutton, and Weathersfield; '02, Washington, Waterford, and Hatley and Stanstead (in Canada); '05, Calais, Concord, Deweysburgh, and Branston (in Canada); '08, Chester and Peacham; and Bradford, time unknown.

ORDINATIONS. In 1800, Wm. S. Babcock; '02, Eph-

raim Ainsworth, Nathaniel Brown, Nathaniel King, Eli-phalet Maxfield, Robinson Smith, and Eli Stedman ; '03, Benjamin Page, James Spencer, and Ziba Woodworth ; '04, Edward Ralph, and two in Strafford Quarterly Meet-
ing, names unknown ; '05, Paul Holbrook ; '06, Avery Moulton (in Canada) ; '09, John Colby, David Norris and Benjamin Putnam ; and Daniel Chappel, time un-
known.

CHAPTER XIII.

THE THIRD DECADE.

1800—1810.

Review—Statistics—Inconveniences at Quarterly and Yearly Meetings—Reflections—City Churches—Class Meetings—Polity Changed—Churches Reject Members—Church Records in Quarterly Meeting—Buzzell Secretary of the Yearly Meeting—Elias Smith—Disaffections—Angel Delusion.

THE first ten years of the present century were fraught with interests scarcely less important than those of either of the preceding decades. As a period, it began with great prosperity, and closed with trials equally great. The organization of churches furnishes an index of the progressive state of religion, and the first year nineteen were organized, and the last, only four. The first five years they numbered forty-six, the last five, only twenty-five; making seventy-one in all. But the accession of ministers was still greater; eighty-one are known to have received ordination, and there were doubtless others whose names have not been ascertained. The vine ran over the wall of our national boundary, and took root in Canada East, where three churches were organized.

Two Quarterly Meetings were organized—Strafford and Hardwick—the Unity was dissolved, and the Gorham and Parsonsfield were united. The Yearly Meeting had commenced holding one of its sessions in Vermont, and the disorganizing movements, to be noticed hereafter, did not effectually check the denomination's onward march. The great revivals in Western Maine, during the last

years of this decade, were all the more cheering because of the gathering darkness around so many other churches. Buzzell says "*about nine hundred*" were converted in two years, and during this decade he baptized 261.

The preaching of that day was faithful, and conversions genuine, but the salutary influence of revivals was less abiding than now, for two reasons:—First, the itinerant labors of the ministry prevented them from watching over the converts, and instructing them in the progressive work of the Christian. When the revival interest in any place began to languish, the minister would generally feel that his work there was done, and leave at the very time when pastoral labor was most needed, and just when his departure would most depress the already ebbing tide of religious interest. Transient gifts could not meet the wants of the people, and no preaching was still more unfortunate. Secondly, there was a want of confidence in organized Christian effort, as will be soon shown. Repentance and baptism were faithfully enjoined, but many were not careful, as were the apostles, to see that converts were "*added to the church*."

The death of Randall was sad in itself; but it was, for a time, still more sad in its effects upon the peace of the denomination. There were restless minds that respected the man, and feared his restraining influence while living; but when dead, they seemed not to revere his memory, or heed his surviving counsels. Distraction threatened the ruin of the cause to which he and others had devoted their lives. But the clouds of adversity passed away, and all was calm and bright again.

Twenty-five years after the organization of the first churches, an effort was made to ascertain the statistics of the denomination. At the last session in 1805, the Yearly Meeting requested all the churches to report their number to the Quarterly Meeting, and the Quarterly Meeting to report the amount to the Yearly Meeting. There were good men who feared that this enumeration would

be like David's numbering Israel, displeasing to God; and the effort was only partially successful. In June, 1806, there were forty-one churches in the New Durham Quarterly Meeting, and thirty-three of them reported 2636 members; and the number of ministers was thirty-two. Strafford Quarterly Meeting reported 602 members.

At the commencement of 1810, the statistics were as follows: One Yearly Meeting with four annual sessions; six Quarterly Meetings; and the estimated number of churches was about 130; number of members about 6000; and the number of ministers about 110.

Inconveniences were then experienced at Quarterly and Yearly Meetings, such as are now unknown. They were often held in a private house, a barn, or the grove. If soldiers' fare in food and lodgings could be obtained, all were satisfied. Beds were divided for the aged and feeble, while others found rest without couch or covering. In New Hampshire especially, where great account has always been made of such meetings, it was impossible to provide comfortably for the masses in attendance. Says one familiar with those scenes, "At a Quarterly Meeting in Pittsfield, Elder Knowlton filled every bed in his house, and then twenty of us lay on the floor, and as many more slept in the barn." Regular meals were provided so far as they could be, but a lunch was all that many received or desired. The more liberal in adjoining towns took their provisions along with them, or sent supplies beforehand. Tents were sometimes erected near the meeting, where refreshments were sold.

But their want of accommodations was by no means their greatest annoyance. In these tents rum and cider were often sold; and peddlers, with their various wares, often attended. As Satan anciently came among the sons of God when they presented themselves before the Lord, so rowdies went to New Durham when Christians there

assembled for worship. While the pious were engaged in prayer and praise, the vain and reckless were drinking and carousing, trading and horseracing in the street, or dancing at some house in the vicinity. Such was the low state of morals, and the discountenancing tone of public opinion towards Freewill Baptists, that these evils could not be suppressed, and had to be endured.

No people in modern times have suffered more from popular reproach than Freewill Baptists ; and none have had more confidence in the correctness of public sentiment, when permeated with Christian truth. No people were more indifferent to popular favor ; or more jealous of popular rights. They received no public benefactions, but were themselves public benefactors. They declared the church independent of State patronage or dictation, and brought religion, in its claims, down to the people, or, rather, the people up to the blessings of religion. They divested it of cold formality and worldly conformity, and presented it to the people all robed in the garments of spiritual simplicity, and energized with the power of an endless life. The early fathers served their generation, and have gone to their reward.

City Churches were regarded in all their importance, by comparatively few. Those great centres of influence, from which might radiate the most resplendent streams of moral light, were left unoccupied, while the most retired country neighborhood was sought out and visited with the gospel. In 1804, while nominally connected with the Freewill Baptists, Dr. Jones went to Boston, and thence to Portsmouth, N. H., laboring in the cause. Randall had several interviews with him at the latter place, and, to satisfy his fearful brethren that city life need not exalt the true Christian, he wrote to the Quarterly Meeting, saying, "I bless God that he is the same humble Abner Jones he was at Lebanon ; and the Lord does use him blessedly. He tells me that he has planted a church in Boston, and has been a number of weeks in

Portsmouth. Our preachers are not right in staying away from Portsmouth, as they do." Had this effort of Jones, so heartily endorsed by Randall, been followed up by others, instead of being so long a rural people, we should early have had strong and prosperous city churches.

"*Class Meetings*" are not of recent origin among Freewill Baptists. They were established early in this decade, and reported regularly to the church. New Durham church had a "class" in Barnstead, and another in Strafford. Meredith had one for several years in Centre Harbor, and another in Moultonborough, but these were held only once a month. The New Hampton church was at this time divided into six classes, with a leader in each, and their weekly meetings were very useful.

The Polity of the denomination underwent some changes at this time. Hitherto Quarterly Meetings had generally allowed every Freewill Baptist present to speak and act, and the priucipal object in the choice of delegates by the church, was to secure a representation. In 1801 it was recommended by the Elders' Conference of the New Durham Quarterly Meeting that chosen delegates should be sent by the church, who alone should constitute the business body of the Quarterly Meeting; but this order did not become general for many years.

The records of each Quarterly Meeting had always been read in the Yearly Meeting, and in 1803 it was enjoined upon the churches to forward their records to the Quarterly Meeting, "so that general information be obtained by the Quarterly and Yearly Meeting." But this was earnestly opposed for the two reasons, that it was burdening the Quarterly Meeting with unnecessary labor, and assuming an undue supervision over the action of the churches. As Republicans in the nation were then rising in triumph over the Federal party, that sought the concentration of power in the General Government, so, in the church, there was a rising party that opposed the

centralization of power in the Quarterly and Yearly Meeting. Though defeated in the above action, they called in question, the same year, the long-established practice of going to the Quarterly Meeting for authority to reject a member; and here they were successful. By request from the two Vermont Quarterly Meetings, it was "Voted that the Discipline be so far altered as to give each branch [church], with the assistance of a teaching elder, the privilege of rejecting transgressing members; the letter of rejection to be read in the Quarterly Meeting, and recorded in the minutes; and the rejected member to have the right of appeal to the Quarterly Meeting, for a re-hearing." At the next session of the Yearly Meeting, an unsuccessful effort was made to repeal this vote, and the year following it was confirmed by the agreement "that any branch organized to receive members, has power to reject."

Many were apprehensive that the churches, having no regular pastoral labor, would suffer most seriously from a lax and improper discipline, unless their records were subjected to Quarterly Meeting inspection. But large and impatient audiences were kept for hours by the reading of these records and the discussions on discipline, so that many who were unwilling to yield independence to the churches from principle, were glad to do it from policy. In 1804 the record of the New Durham Yearly Meeting says:

"Upon request of the Third Monthly Meeting in Gilman-ton, and supported by a number of other brethren, Voted to reconsider the vote requiring the Monthly Meetings to bring their books and read their minutes in the Quarterly Meeting; but instead thereof, they may send a letter and give a general account of their standing. And be it particularly enjoined upon them to keep their records correctly."

The churches and Quarterly Meetings in Maine at once conformed to this action, but in New Hampshire and

Vermont they came gradually into the practice. A few years after this, it was "Voted that *all* business of the church in any part of our connection in the future, be attended to in the church where it belongs." The acknowledged independence of the churches was followed by a few cases of ultra action at first, but it was ordered that all votes of the Yearly Meeting "establishing or altering the Discipline," should be copied into the Quarterly Meeting records, and from them transcribed into each church book, "so that uniformity of discipline may be established throughout the connection."

A church in New Hampshire received a member that had been sprinkled instead of immersed, and had chosen him as Clerk. As Clerks were *ex-officio* members of the Elders' Conference, in 1806 it was "Voted that no unbaptized member shall be put into any office in any Monthly Meeting."

At the October session of the Yearly Meeting in 1808, the following action was taken :

"Whereas, our dear and well-beloved brother, Elder Benjamin Randall, deceased on the 22d inst., Voted that Elder John Buzzell take and keep the records of the Yearly Meeting, and record the minutes of the same."

After this the records are not so full as when kept by Randall, and they close abruptly in the midst of the account of the New Hampshire Yearly Meeting in 1815. The fact that there are 140 blank pages in the book of records, suggests the inquiry whether the great search, a few years since, for the "Lost Records of the Yearly Meeting," from 1815 to the establishment of the General Conference in 1827, was not for an object that never had existence? Is it not probable that, if the minutes were forwarded by the Clerks of the several sessions, they were never transcribed?

Elias Smith was never a Freewill Baptist, but such was his influence in the denomination for a time, that his true relation should be understood. He was born at

Lyme, Conn., in 1769, and, in early childhood, his parents removed to Woodstock, Vt., where he experienced religion at the age of sixteen, and four years after united with the Calvinistic Baptists. He read every book he could buy or borrow, and, by reflection, made the knowledge it contained his own. He commenced preaching when twenty-one; and two years after was ordained. He was not only fluent, but sometimes powerfully eloquent. Hearing a Universalist expose the inconsistencies of Calvinism in the partial election of mankind, he immediately took the opposite extreme, and zealously taught that *all* had been elected to eternal life. In a few days he renounced Universalism without reembracing Calvinism, and was, indeed, unanchored as to denominational preferences. Two years afterwards, in 1803, he organized a church in Portsmouth, calling it simply a Christian church. Rev. Abner Jones, a Freewill Baptist, went to Portsmouth the same year, and from this, their first meeting, the names, Smith and Jones, were often associated. Jones soon began to warp off, and left the Freewill Baptists. Smith wrote many hard things against the Calvinists, and in 1804 was disfellowshipped. From this time they labored together, and hence arose the Christian denomination.

In August, 1805, Smith attended the New Durham Quarterly Meeting at Somersworth, and, on inquiry, was told the manner in which members, ministers, and churches were received into the denomination. He was satisfied, and expected to unite at the next Yearly Meeting in Gorham, the November following. He attended that meeting, and the record says, "Came forward and related his experience and call to the ministry; also his trials with regard to doctrine, and his present standing, and manifested a desire to be considered a member of our connection." The question of receiving him was one of difficult solution. His accession would be that of "a host in himself," and other preachers and several churches would be likely to come with him. He was with the Freewill Bap-

tists in all those doctrines that distinguish them from other evangelical Christians, but he was found to be heretical on other points ; and here was the difficulty. He rejected all written creeds and denominational names, except that of Christian. He believed that the intermediate state was one of unconsciousness, and at the general judgment the wicked would be destroyed, both soul and body. Disrobing Christ of his Divinity, he left the world with only a finite Saviour, and with no reason why “ all men should honor the Son even as they honor the Father.” It was admitted in the examination, that he then had a work in press, entitled “ The Doctrine of the Prince of Peace,” advocating the above sentiments. Till this time, not a trace of Unitarianism, or annihilationism, can be found in the footsteps of the fathers ; and well might they hesitate when asked to receive them both. Some were unwisely tolerant, and ready to receive so great and good a man, but others objected, and the unanswerable arguments of John Buzzell and others led to the reference of the subject to the New Durham Quarterly Meeting, whence it originated ; but Smith withdrew his request, and there the question ended. In speaking of the Freewill Baptists, Smith himself says,¹ “ But for one man I should have become a member with them, so far as to be held in fellowship as a fellow-laborer ; and that man objected on the ground of my believing that the wicked would be destroyed.”

The above discussion and disposition of the question resulted in no alienation of feeling, and Smith continued his associations with the Freewill Baptists in the most unrestrained manner. His sermons and publications were often severe on the religious intolerance of the day, and Hon. Isaac Willey—a member of Congress from Rhode Island—remarked to him that the people of this country had a much better understanding of civil, than of religious, liberty ; and advised him to establish “ a religious newspaper that should advocate the religious liberty that is in

¹ Life of Elias Smith, p. 354.

harmony with our civil liberty." The suggestion was received with favor, and September 1st, 1808, was issued at Portsmouth, the first number of "The Herald of Gospel Liberty." It has since claimed to have been the first exclusively *religious* newspaper published in the country, and was liberally patronized by liberal men. The sympathy of Freewill Baptists was with this little paper in its leading designs, and it had quite an extensive circulation among them. Many failed to discriminate between its truths on liberty, and its errors in doctrine; and as its editor continued to attend Yearly and Quarterly Meetings, and often preached in the churches, they were ensnared by his sophisms, and quite a number left the denomination and associated with him. Others, who did not leave, were tinctured with his theology, and his extremely loose notions of church order and discipline, so that afterwards their peculiar views occasioned not a little perplexity in harmonizing and systematizing, for publication, the doctrines and polity of the denomination.

About the year 1817 Smith again became an avowed Universalist, and for ten years did all in his power to promulgate that doctrine. He then renounced Universalism, and made a written and humble confession, but "unstable as water," he could not regain the confidence of the Christian public.

Disaffected and Disorganizing Influences were manifestly at work from the time of Elias Smith's first introduction to the Freewill Baptists. In his proposed union, it is doubtful whether he designed to unite with them as such, or have them unite with him. No evil designs are imputed to Smith, but this fact is unquestionable: if his free intercourse with the Freewill Baptists was not the cause, it was the occasion of great disaffection and severe trials. Aside from any influence he may have exerted, there was a growing spirit of uneasiness, so long as the circuitous route of business in the Quarterly Meeting lay through all the church records, and the final action of all

church discipline lay in the hands of the Quarterly Meeting. And when the independence of the churches was acknowledged, the inertia of the alienated feeling, in many minds, still bore them onward. They would be satisfied only with the most radical change. It would not subserve the interests of religion to call up from their merited oblivion those scenes of distrust and trial; or here record the names of honored men who opposed the denominational polity. But suffice it to say, impetuous men chafed under the organized restraints; Scripture-loving men did not find the terms Monthly Meeting, Quarterly Meeting, or Yearly Meeting, in the Bible; and well-meaning men thought it sectarian to be called Freewill Baptists. The under-current of disaffection was known to be strong, but how strong none could tell, or dared to know. It sometimes came to the surface as a disorganizing spirit, rippling and disturbing the quiet elements around. A proposition came from one of the strongest churches in New Hampshire, to "drop all party names," including the "Freewill name, and the former order of Quarterly and Yearly Meetings." And the "desire to keep no records, more than a list of the names of the persons baptized, as Elias Smith did,"² was advocated with a zeal that seemed irresistible. Said John Buzzell, in writing upon the subject a few years since, "The excitement ran so high that Dr. Simeon Dana, then Clerk of the New Durham Quarterly Meeting, privately conveyed the first two volumes of records to the writer for safe keeping. The proposition was brought forward and canvassed in every Quarterly and Yearly Meeting, and pressed by a number of leading members." So prevalent did this sentiment become at one time in the Edgecomb Quarterly Meeting, that three of its sessions were held, not only without record, but "without Moderator or Clerk."

The Religious Magazine speaks of these perilous times, and says, "A number of brethren began to separate them-

² Repository, Vol. VIII., No. 23,—Article by John Buzzell.

selves from the community, and cry out against them, that they were all in bondage ! all in death ! in Babylon !” Conservative men had already begun to yield, and changes were taking place as fast as the general health of the body would allow. In 1808 the question came before the Yearly Meeting in this form : “ As there are some preachers professedly of this connection, who separate themselves from us in business and labors, and unite themselves with other denominations, even without informing us of their trials, and appear to be sowing the seed of discord among our brethren, therefore,

“ Voted that the Quarterly Meetings look them up, and notify them to appear at our next Yearly Conference, to be held at Parsonsfield immediately after the Yearly Meeting in November ; and exhort them not to fail.” The record speaks of the attendance of only one of the above class, who said, “ In giving the hand of fellowship to Eld. Elias Smith, I had no thought, first or last, of leaving my Freewill brethren.” Randall had foreseen the gathering storm, and besought his brethren, in his last letter, “ to take some measures to rectify the irregularities, and remove the disorders.” But he was now gone, and the restraints of his name and influence were no longer a check on restless minds. The question was becoming a serious one, and there was less to fear from those who were disposed to leave the connection, than from the disaffected ones who remained, and sought to change the denominational polity. When and where this change would end, none could tell.

With mingled emotions of hope and fear, all looked forward to the next annual meeting of the Elders’ Conference. It convened at Gorham in November, 1809, and was a scene of long discussion and thrilling interest ; but no adjustment could be reached. Unable to settle the question, and unwilling to part without a settlement, they agreed to refer it to the churches, and abide their decision, whatever it might be. The question submitted was this : “ Will

you drop the name Freewill Baptist, and abolish Monthly, Quarterly, and Yearly Meetings?" and never did contending parties submit a question with greater confidence in the tribunal of ultimate appeal. Reports were made to the Yearly Meeting³ in June, and the decision was almost unanimous in the negative. It was now agreed to call the churches no more by the name of Monthly Meeting, and that any business referred to the Quarterly Meeting by the churches "should be done in a sequestered conference."

And here the crisis was passed, and the contest ended. Buzzell says, "A large number left," but harmony was restored. This was the first serious test to which the principles and polity of the denomination were subjected; and it is gratifying to know with what unanimity they were sustained.

The Angel Delusion was one of those foolish vagaries into which persons of disordered mental action, or of strong passions and excitable temperaments, sometimes fall. It was the elder sister of modern spiritualism; born of the same mesmeric parents, and nursed into being by the same class of credulous friends. About the year 1809, or a little before, a young woman in Newbury, N. H., of fair standing and approved piety, would occasionally yield to overpowering emotions, and become utterly prostrated in her physical energies. In this state of apparent insensibility, she would lie for a time, and then, coming to herself again, she claimed to have been in communion with angels, and declared the messages that had been thus received direct from Heaven. Mysterious things were said and done, and the excitement became intense. Other women claimed to have interviews with angels, and a few men became the unfortunate dupes of their delusion. At one time several ministers were ensnared, but soon saw their error, and with penitence retraced their steps. During

³ This Yearly Meeting was at Gilford, N. H., in 1810, it having been previously held at New Durham for eighteen years.

the time, however, about fifty professed conversion under their preaching, based, as it was, upon angelic revelations ; an "Angel Society" was formed, and arrangements were partially made for establishing themselves as a colony in Penobscot County, Maine.

The extent of their folly is illustrated by the following fact : One of the ministers desired an interview with angels himself, and earnestly prayed for it ; but a revelation soon came to him, through the principal medium, that this could not be ; but, by *marrying her* (which was the will of the Lord), all the advantages of such interviews would be secured. "The will of the Lord be done," said he, and the marriage ceremony was at once performed.

When the delusion had fully developed itself, all that was afterwards said by them about talking with angels was said in shame and penitent confessions.

CHAPTER XIV.

MAINE.

1810—1820.

Revivals—Montville Quarterly Meeting—Yearly Meeting at Buxton—Colby at Montville—Leach's Letter—Whitney at Newfield—S. Burbank's Conversion—Great Revivals—Daniel and Samuel Hutchinson Leave the Denomination—Colby at Eastport—Clement Phinney—His Labors in Gorham—Prays for a Universalist—Rev. Asa Rand's Attack—Buzzell's Reply—McGray in Nova Scotia—Cochranism—Lock's Letter—Revivals in Farmington Quarterly Meeting—State Constitution—Churches Organized—Ordinations—Death.

AN interesting state of religious interest had been enjoyed at South Parsonsfield for several months, and the work became marvellous at the North Road, early in 1810. Seventeen were converted in one evening, and forty-three the same week. The revival extended into Effingham and Cornish, till two hundred were brought to Christ.

The Edgecomb Quarterly Meeting had become so numerous and extensive that several of the northern churches were dismissed, and the Montville Quarterly Meeting is said to have been organized at Knox in 1810; but no additional facts concerning its organization have been learned, as the early records are lost.

In October Jeremiah Bullock, son of Rev. Christopher Bullock, went to Limington, appointed meetings, and commenced preaching, though but recently converted. The people became interested, and many professed religion amidst great opposition. In December Bullock and fourteen others were baptized, and the work continued

till one hundred and eighty were numbered among the converts.

The August Quarterly Meeting, in 1811, was held there in a beautiful grove, and two thousand persons eagerly listened to the preached word. At a meeting for administering the Lord's supper, a few weeks after this, a thousand people were present, and two hundred of them partook of the consecrated emblems.

The Yearly Meeting was held at Edgecomb "on the main," in September, and Zachariah Leach preached three times. Many were awakened, some then found mercy, and the gracious work continued through the year, extending into other towns. The November session was held at Buxton, and the reports brought revival intelligence from the western part of the State. Buzzell preached Sabbath morning from Acts 17: 7, "There is another King, one Jesus." Christ was set forth as the head of his own kingdom, and attention was called to his life, love, and doctrines; to his humiliation and exaltation; to his right to the crown, the nature of his laws, and the character of his subjects. He was followed in the afternoon by John Colby, from Vermont, a young man of great promise, who made a most solemn and moving appeal from the text, "Will ye also be his disciples?" Not a few answered in the affirmative, and from that day salvation was sought and found by many. Colby went from the Yearly Meeting to Gorham, where some were convicted by his sweet singing as well as by his effective preaching, as persons had been in other places. Proceeding eastward, he preached in most of the towns between Edgecomb and Belfast, and attended the Quarterly Meeting in Montville, December 1st. His sermon, from Rev. 14: 6, 7, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach," &c., was one of great power. When he came to enforce the requirement, "Fear God," he several times repeated those words, and with every repetition there went a thrill

of conviction through the audience, piercing many hearts. Thirty persons dated their Christian experience from that meeting.

He thought of returning to Vermont the next morning, and had proceeded about half a mile, when he met persons coming to dissuade him from his purpose, as they thought the Lord had work for him in that place. He consented to remain, but great were his trials of mind for a few days. At the house of Dea. True he found his four sons tenderly inclined towards religion, and prayer was proposed. After the pious members of the family had prayed, Colby was burdened with solicitude for those who had not bowed the knee to God, and his supplications became intensely earnest. The more he plead in their behalf, the more burdened in spirit did he feel. His access to God was free, and it seemed that he could not cease praying till they should yield to Christ. For nearly an hour he wrestled with the God of Jacob, when the Spirit came in mighty power, and all in the room were on their knees begging for mercy. After about four hours more of earnest prayer, the spirit of supplication was withdrawn, and all was peace. Every one had found mercy, and all united in praise to God. From that time the power of the gospel was abundantly manifested, and fifty professed to have experienced a change of heart during the next two weeks. The reformation continued through the year, and about one hundred and thirty indulged a hope in Christ. He continued in Montville till February, when he organized a church of ninety-seven members, called "The Church of Christ."

There were no great revivals in 1812, like those in former years, but ordinary prosperity was enjoyed. The Religious Magazine contains a letter from Rev. Zachariah Leach, dated March 18th, saying, "I write to inform you that I had an agreeable journey through the Sandy river country. I attended the Quarterly Meeting, and the excessive cold was uncomfortable for our bodies, but we had

a good time to our souls. I feel a satisfaction in relating to you that the elders in that quarter are becoming more and more united, and more submissive to each other. Their conference meetings, I perceive, become more harmonious every year, and the last was the sweetest of all. The churches are in union (except in a very few places), and they have had considerable additions of late."

Rev. John Whitney removed to Newfield in 1813, where all was dark and forbidding, but he labored faithfully, and one hundred and fifty were converted before twelve months had elapsed. In a retired school house, where teacher and pupils were wont to meet for their daily task, the spirit of conviction at length became so general, that instruction ceased, and all looked to the Great Teacher for salvation. It was the beginning of good days with many, and the popular teacher—Samuel Burbank—became the useful minister. Revivals were enjoyed in Parsonsfield, Brownfield, Vienna, Montville, Kennebunk, and Wells. The Edgecomb Quarterly Meeting in Lincolnville in 1814, was followed by a reformation which extended into Hope and Montville.

The labors of David Blaisdell were greatly blessed in the year 1815, and he baptized thirty in Lebanon and seventy in Acton. From the latter place he was invited into Sanford, where many were converted, and a branch of the Lebanon church was there constituted. Revivals were enjoyed in Hollis, Gorham and Topsham; and about this time Benaiah Pratt was laboring in the Edgecomb Quarterly Meeting with great success. In Bristol thirty were converted, and in Woolwich over one hundred, where he preached "three times a day for a number of weeks." In Edgecomb, Boothbay and Georgetown, about one hundred and forty were converted, most of whom he baptized.

Daniel Hutchinson had been an acceptable minister for thirteen years, when he embraced a kind of modified Calvinism, and this year united with the Calvinistic Bap-

tists, and was reordained. Samuel Hutchinson, of Buckfield, a cousin of Daniel, and son of Rev. Joseph Hutchinson, had been a successful minister for several years, and a literal and rigid interpretation of the Scriptures led him to adopt extreme views. He now conscientiously believed it wrong for a Christian to accumulate earthly goods, to bear arms, hold office, take an oath, receive usury, or expend money for superfluous articles of dress. He would give to every man that asked of him, and lend, hoping for nothing in return. Because others came not up to the letter in these things, he was grieved. Says one of his friends, "He was tenderly labored with, and tenderly labored with his brethren ; but, finding it impossible to harmonize their views, he published his protest, and left the connection." Four of his sons afterwards entered the ministry, and were efficient in building up the doctrines so dear to their father in the strength of his early years.

On the 5th of March, 1816, the sun shone pleasantly across the agitated waters of Portland harbor, as a packet with three score and ten passengers left its moorings for Eastport. The voyage was a stormy one, and John Colby was sea-sick much of the way. When confined to his berth, he overheard the passengers say, "That man will die soon." "Yes," said another, "that's a church-yard cough." For two months he was unremitting in his labors at Eastport, and on the islands in Passamaquoddy bay. "A free and open conference" was soon appointed, whose weekly meetings were well attended, and greatly blessed to the people. A church of twelve members was organized in Eastport. He was there about half of the time for the year, and received every attention from kind friends, though his strength was fast wasting by a distressing cough and the loss of appetite. The damp air and his excessive labors were both against his recovery, and he left the church of forty-seven members, for rest in a milder climate.

Revivals were now enjoyed in Wells, Danville, Poland, Durham, Brunswick, Camden and Lincolnville ; and in Starks the number that professed faith in Christ was more than a hundred. George Lamb was now located at Brunswick, and so extensive was the work of grace there, that it has usually been called "the great revival."

A reckless young school teacher in Gorham was returning from a holiday's excursion in Portland, and one of his comrades said to him, "Clement, your wickedness to-day has fairly frightened me." This remark, made in sport, was so impressed upon the mind of Clement Phinney by the Spirit of God, that he became a Christian, and soon after entered the ministry. Having preached in Phillips for a few years, he left in June, 1816, for Gorham, to secure means for meeting his indebtedness. A good religious interest had commenced before his arrival, and, instead of working at his trade as a cooper, he entered at once into his Master's service, and sixty were soon converted. Remembering that the workman is worthy of his hire, the people of Gorham furnished him with means sufficient to meet all his demands. On his return, he fell in company with a Universalist in Canton, and finally said to him, "Sir, I perceive that thou art in the bonds of iniquity; shall I pray for you?" "Do as you please," said the stranger; "do your duty." Phinney immediately dismounted, and, holding his horse by the rein, he knelt in prayer for his travelling companion, whose curiosity led him to listen with respectful attention. They soon parted, and years passed on, when a man took Phinney by the hand, at the close of a meeting in an adjoining town, and said, "Did you pray for a Universalist on Canton Hill twenty years ago?" "I did," was the reply. "I am the man," said the stranger. "After we parted, I began to feel wretched. I tried to pray; and went back to the very place where you bowed in prayer, and looked at the print of your knees, still visible. I had no

peace till I was born again, and have often thanked God for your faithfulness to me."

Phinney now removed to Standish Neck, where he was ordained during a session of the Quarterly Meeting. White preached the sermon, and Leach made the prayer, and both, by the help of God, exceeded themselves.

In "Two Sermons on Christian Fellowship," preached by Rev. Asa Rand of Gorham, and published by the author, he says of the Freewill Baptists, "They often speak in terms of irreverence and even contempt of the sacred volume. Often have I heard among them myself that the Bible is not the word of God. Their preachers and exhorters pretend to speak what is immediately given them from above. All real Christians will admit that the Spirit helps the infirmities of true gospel ministers to preach according to the Scriptures. But these have *new* truths, as they say, revealed. They are much influenced by dreams, visions, and remarkable impulses, in determining their duty, and obtaining evidence of their safe state. They glory in an ignorant ministry. Many of their ministers have scarce ability to read the Scriptures," &c., &c.

This unjust and scurrilous attack upon the denomination was allowed to pass unrebuked, save by verbal denials, for six years. It was then revived, and this fact led John Buzzell to review the charges in an article of nine pages in his Magazine.¹ The kind spirit in which the article was written gave edge to its severity, and he frankly admitted that Freewill Baptists had great faith in the guiding influences of the Holy Spirit. He also admitted that there were men in Gorham, calling themselves Freewill Baptists, who answered the description of Rand in many respects, but they often opposed the Quarterly Meeting, and were not fellowshipped by the denomination. To take such men as a specimen of the denomination, was as unjust as it would be to judge the Congregational-

¹ This work was published quarterly, the first volume in 1811 and '12, and the second in 1820, '21 and '22.

ists by this author. Buzzell denies and repels in unqualified terms, the charge of "contempt of the sacred volume;" affirming that the Bible is studied by Freewill Baptists more than any and every other book. As to the charge of an "ignorant ministry," he says, "We are all ignorant enough, but I am positive that he labored under a very great mistake. I know of no people who strive harder to obtain useful instruction, but when we place learning instead of sound abilities, or in the place of grace, we always do wrong." In view of the admission that "the Spirit helps the infirmities of true gospel ministers," he says, "I frankly give it as my opinion that he had not much of the Spirit to help *his* infirmities when he wrote and read those two sermons on Christian Fellowship."

Asa McGray had been a licensed preacher among the Methodists, and in 1814, or a little before, he united with the Freewill Baptists; but this change of church relations never alienated him from the people of his early associations. In September, 1816, he went to Windsor, Hunts County, Nova Scotia, and was the first Freewill Baptist minister to unfurl the banner of the cross in that province. He soon organized his first church, and for twenty-seven years was a voluntary exile in that land, where other churches were soon planted, ministers ordained, and the Barrington Quarterly Meeting organized.

In 1817 the churches in Harpswell, Durham, Lewiston, Monmouth, Farmington and Starks were greatly revived; but, in Saco, Hollis and Buxton, extensive revivals were checked, and the cause of Christ grievously injured by the deceptive and wicked course of one whose supreme rottenness was manifest in his disgraceful end. An excited state of religious interest had prevailed in Western Maine for many months, and in different denominations. Supernatural influences and visions were claimed by some, and an evil spirit was pushing others to great extravagances, and even indecencies. As Napoleon threw himself

upon the chaos of the French Revolution, and, by a foresight and energy almost Divine, brought order out of confusion, and turned every stream of popular favor to his own aggrandizement, so Jacob Cochran threw himself into the excitement of 1817, and, with a shrewdness and duplicity at which his cloven-footed master might have blushed, began a career as flattering in its commencement as it was infamous in its speedy termination. Cochran was a native of Enfield, N. H., where he became a zealous religionist, and his captivating influence over a few silly women, awakened many suspicions. He went to Maine as a preacher of no denomination, and wished to found none, as he professed; but his dark, penetrating eye, pleasing manners, fluent speech, and his keen, visionary powers of mind peculiarly adapted him for the part he was about to play.

In the Life of Clement Phinney, Cochranism is treated at considerable length, and the author—Rev. D. M. Graham—having lived at Saco, studied the character of this impostor under the most favorable circumstances. He says, “Though uneducated, he was by no means deficient in what is called native talent; indeed, he seemed to possess a large share of it; but it partook of shrewdness rather than sound discretion. If he was not able at once to carry his point, he had that self-possession which can successfully conceal disappointed feelings, till it at length reaps from defeat the fruits of victory. If he possessed not genuine piety, he well knew how to assume the look and gesture of extraordinary sanctity; and if he had not the powers adequate to true eloquence, he could successfully sway the multitude by vehement zeal, and a kind of mesmeric inspiration.”

He first introduced himself to the Freewill Baptists in Scarborough, where his preaching attracted no particular attention, save that it was bold, visionary, and dictatorial. Extending his labors into other towns, his popularity increased, till he was put forward in a protracted meeting

in the north of Saco, by general consent, where, for six weeks, the excitement was most intense. Not less than three hundred professed to find mercy, and from that time Cochran was the hero of the day, admired and almost worshipped by an excited people. At the expiration of twelve months from the commencement of this extraordinary interest, not less than two thousand in south-western Maine made a profession of religion. Churches of all denominations shared in the work, directly or indirectly, and ministers generally gave it their approval, though regretting its unhealthy excitement and great excesses.

From Cochran's first entrance into Maine, extreme opinions of his character were entertained. Some thought him to be the most holy man that had appeared since the days of the apostles; and others regarded him as a devil incarnate. If he was a Christian man at first, his success and popularity rendered him vain and self-confident, till he was left by God in his folly. The general opinion, however, was that he had never been a good man, and the genuine conversions under his preaching were to be ascribed to the blessing of God upon the *truths* he uttered, though his own heart was in secret rebellion against them. Near the close of the year he doubtless thought himself so strongly intrenched in the confidence of the people, that he could throw off his mask and develop his true character. Says "An Eye Witness,"² "I do verily believe that no part of our wide extended country could produce a more unsuspecting, innocent, and moral body of people, especially the younger portion of it, than was there located."

The developments of Cochranism were by rapid and successive steps, and in about the following order: He professed to have received the baptism of the Holy Ghost himself, and to be authorized to administer it to others,

² A Correspondent of the Christian Herald—See Morning Star, July 24th, 1839.

after which they would live without sin. He disapproved of church organizations, declared all sectarian names to be marks of the beast, and all church members to be in Babylon. He introduced *rébaptism* as a symbolic cleansing from sectarian stains, and then came the proposition to have "all things common." Nor did he stop here. A proclamation was finally issued, declaring that all marriage vows were disannulled, and that spiritual ties alone were to be regarded as valid among Christians. This last announcement was as pleasing to some as it was startling to others. At each of these successive steps his adherents left him by tens and hundreds at a time. And these steps were taken by strides in other directions, equally foolish and wicked. Cochran and his followers introduced themselves and their foolish delusions into churches of different denominations, far and near, creating divisions and disturbances wherever they went. The old Jewish passover was revived, the power of working miracles was claimed, and Cochran was the medium of communication from God to man. The stench of this pollution had been snuffed by other vultures, and the scum and effervescence of all parties centered here.

Says the author of *Cochranism Delineated*,³ "I had such a discovery of the mystery of iniquity working to the subversion of all social ties between husband and wife, parents and children, rulers and ruled, ministers and people, the rising generation corrupted by the introduction of such vicious practices under the cloak of religion—that it seemed as if I should be constrained to cry day and night against the abominations that maketh desolate." Rev. George Parcher lived in the midst of these delusions, and standing boldly up against them, he saved most of his church from impending ruin. "One Saturday morning, leaving his field, his horses in the furrow, he went from house to house among the doubtful, and those already gone over, pleading with them, in the name of his Mas

³ A Pamphlet published in 1819, by Rev. Ephraim Stinchfield.

ter, to flee from the destroyer. The next day he went to their assembly, and, at length, obtaining permission to address them, he charged them in the name of God to cease from their abominations.”⁴ Many were saved through his faithfulness. But the crisis had now come. Cochran’s “dreary mansion in Saco was provided with wooden shutters on the outside, the better to conceal, no doubt, the works of darkness practised within its walls. The family consisted of twelve females, besides those who visited the house occasionally.” This cage of unclean beasts, together with his denunciatory harangues, the divisions he had caused in neighborhoods, families and churches, and the filching of property by deceptive influences, had opened the eyes of all but a very few ; and the public would tolerate his wickedness no longer. In February, 1819, he was arrested ; five bills of indictment were found against him ; he was tried for adultery, found guilty, and sentenced to the State Prison, where he justly suffered for his atrocious crimes. His imprisonment so crushed his spirits, that he attempted but little after his release, and was soon called to his final account.

And what a career was his ! In fifteen months he rose from obscurity to great popularity, having “at that time not less than four thousand Christian friends.”⁵ In the next fifteen months, he alienated and repelled them all ; so that he was left with only eight or ten of his most infatuated followers. Such, in short, was the rise and fall of Cochranism ; and it is a lesson of warning to aspiring and petted young men. It is a rebuke to any people that will receive a stranger to their bosom, and give him prominence and position because he is *smart*, to the neglect of tried and substantial men ; doing an injury to him and the cause of Christ.

Very extensive revivals were prevalent in 1818. In Edgecomb one hundred were added to the church, and in

⁴ Life of Clement Phinney, p. 88.

⁵ “An Eye Witness,” above cited.

Montville forty were converted under the labors of Rev. Moses McFarland, and the second church was organized. Rev. Ward Lock, of Chesterville, in a letter to the Christian Herald, dated May 14th, says, "The Lord has wrought wonders in these regions. In Monmouth and the adjacent towns, a large number have been brought to rejoice in the truth. A glorious reformation has been in progress for sometime in Fairfield, Canaan, Clinton, and Cornville. A reformation commenced in Mount Vernon about two months ago, and still continues in a powerful manner. We met last Sabbath, two sermons were preached, and thirty were baptized, and fifteen have been baptized since then." Chesterville, Wilton, Temple, New Portland and Anson were greatly blessed, and in nine months Thomas Lewis baptized one hundred and eighty. The church in Parsonsfield enjoyed uninterrupted prosperity during the year, and sixty were added.

The year 1819 was one of revivals, especially in the Farmington Quarterly Meeting, which now numbered twenty churches and 500 members. A letter from John Foster, dated Wilton, November 15th, and published in the Religious Informer, says, "The reformation in Wilton and Chesterville was extensive, one hundred having professed faith in Christ. In New Sharon, seventy-five or eighty have been made the hopeful subjects of grace, and Temple and Farmington have shared in the good work. In New Portland and Kingfield, Eld. Hutchins has baptized over one hundred, and four churches have been gathered in that region." A Sabbath school was now established by Foster, and sustained through the season; the first of which we have any notice in the denomination. Ward Lock confirms the above account in a letter to the Christian Herald, and says, "It is the most glorious time in these parts we ever saw." Allen Files was successfully laboring in Lincolnville, and one hundred indulged a hope in Christ. There had been a gradual work of grace in Lebanon for four

years, in which time Blaisdell baptized one hundred and five.

The people in Maine were now greatly interested in the preliminary measures for an independent State government, especially the formation of a Constitution. The opposition was strong and determined, but the movement met with great favor from the majority, including almost every Freewill Baptist. It was a religious interest, more than political, that enrolled them there. No general law had been enacted by the Massachusetts Legislature, acknowledging their rights as a denomination, in common with the Congregationalists. The *right* to collect a parish tax from them was still claimed, and they came up to the ballot box as one man, feeling assured that the principles of civil and religious liberty were so well understood that the new government would respect their rights. And they were not mistaken. The Constitution was just and liberal, placing all denominations on the same footing; and it was ratified by a large majority of the people.

CHURCHES ORGANIZED. In 1810, Clinton, Exeter, and Litchfield; '11, Harmony; '12, Danville, Industry, Montville, Palermo, and Poland; '14, Monroe, Temple, and Waldo; '15, Jefferson, and Whitefield; '17, Harpswell, and Second Wilton; '18, Bethel, Bowdoinham, Second Bowdoin, Bowdoin and Lisbon, Second Lisbon, Second Montville, and Sumner; '19, Biddeford and Kennebunkport, and Chesterville. Hebron and Buckfield were organized in this decade, but the year is unknown.

ORDINATIONS. In 1810, Joseph Dyer, James Elliott, William Emerson, and Thomas Lewis; '11, Jeremiah Bullock, Joseph Higgins, Timothy Johnson, and John York; '12, David Blaisdell, and Joseph Goodwin; '13, John Foster, George Lamb, and Ward Lock; '14, Asa McGray; '15, Jonathan Clay, Jonathan Palmer, and Joseph White; '16, Samuel Burbank, and Clement Phinney; '17, Josiah Farewell, and Lemuel Norton; '18,

Jonathan Brown, Zachariah Jordan, Joseph Osgood, Nathaniel Purrington, and Joseph Robinson ; '19, Nathaniel Harvey, and Allen Files. The year in which Jesse Briggs, Thomas Dudley, and James Tuttle were ordained, is unknown.

DEATHS. Rev. Adam Elliott of Brunswick, died in 1813, and it is probable that both James and Nathaniel Elliott died in this decade.

CHAPTER XV.

NEW HAMPSHIRE.

1810—1820.

Great Revivals—Yearly Meeting in Sandwich—Labors of Colby—Recovery of a Sick Woman—Joshua Quinby—Division of the New Durham Quarterly Meeting—Sandwich Quarterly Meeting—Weare Quarterly Meeting—Charitable Society—Revival in Meredith—Deaths of Shepherd, Knowlton and Jackson—Joseph Boody—Discouragements of 1816—Revivals—Ministers in the Legislature—Toleration Act—Religious Informer—Conference at Widow Randall's—Randall Estate Purchased—Church at Newport—Churches Organized—Ordinations—Deaths.

THE year 1810 was one of revivals in New Hampshire. The Canterbury church received an addition of 72; Springfield, 66; New Hampton, 38; Second Strafford, 54; Raymond, 40; and in Andover an addition of 40 was reported at one time, and the number of conversions was more than 100. Of the extent of the revivals in Tamworth, Sandwich, Meredith Centre, First Upper Gilmanston, Wendel, Weare, Deerfield, and Candia, we are unable to speak.

The Yearly Meeting was held at Sandwich in 1811, and never had the attendance of ministers been greater, or the reports more encouraging. A platform sufficiently large for seating fifty persons was built in a beautiful grove, and convenient seats were prepared, so that on the Sabbath, twenty-five hundred persons assembled for the worship of God in a temple not made with hands. Sermons were preached by Richard Martin, John Buzzell, Aaron Buzzell, and John Colby. It was a time of great religious

interest in that part of the State, and Christians came to the Yearly Meeting strong in faith and ready for labor, so that many sinners were converted. Those were palmy days in the Sandwich church; an addition of twenty members was reported to the next Quarterly Meeting, the whole number then being 330. The churches in Jackson, Albany, Thornton, Ellsworth, Lisbon, New Hampton, Wolfborough, Alton, and Sanbornton, received from twenty to fifty members each, and eighty united with the church in Canterbury.

The labors of John Colby were so successful that a connected account of them for the year will here be given. He left home [Sutton, Vt.], and came to Lisbon the last of January, where he attended several meetings, at one of which nine or ten confessed Christ for the first time. He baptized ten, and passed on to Sandwich, the place of his birth, with the intention of soon going to Rhode Island. As his custom was, he began to appoint meetings in different parts of the town, and soon his hands were full of labor as his heart was of praise. For two months he continued warning impenitent souls to flee from the wrath to come, and pointing inquiring ones to the Lamb of God. One hundred were converted; and in April he went to Tamworth, where the youth were soon melted into tenderness, and a few gave their hearts to God. At one of his meetings there, he stepped upon the stand from which he was to preach, and stood "for some time" in profound silence, surveying the congregation with solemn countenance and piercing eye. Before a word was spoken, two persons, an active politician and a thoughtless young woman, were thus convicted of their inability to withstand the all-searching eye of their final Judge. They were soon reconciled to God, and the good work gradually continued. On the 3d of June he went to Moultonborough, and, as he entered the crowded house, he began to sing in his peculiarly solemn and impressive manner, so that when he closed, the audience was in a flood of tears.

From that very hour the work of conviction commenced, and several professed to find mercy that same day, the meeting continuing from ten in the morning till dark. During the summer he had stated appointments in six or eight different towns, and he baptized 46 in Eaton, 16 in Tamworth, 54 in Sandwich, 16 in Moultonborough, 24 in Centre Harbor, and 62 in Meredith.

As a speaker, Colby's power of reaching the heart has seldom been equalled. There was no apparent effort to move the sympathies of an audience, but when he presented the dangers of the sinner, or the love of Christ, the expression of his countenance, the solemn and yet sweet tones of his voice, indeed, his entire manner, showed that his own soul was so deeply imbued with the spirit of his subject, that he was uncommonly impressive. People would sometimes fortify themselves against the moving power of his eloquence before going to meeting, by a most determined purpose and verbal pledges. A young lady in Holderness protested to her associates that she could resist him, and would not weep "if one-half of the meeting died." Her haughty air and contempt of religion so impressed his mind with a sense of her lost condition, that he felt constrained to say, in closing his remarks, that a young lady present would be called away from earth in a few days if she did not repent. She and others applied the remark to herself, and within a week she was taken sick, and was supposed to be in a dying state. At her special request, Colby held a meeting at the house Sabbath evening, and, soon after the exercises commenced, called her by name, and said substantially, "Christ when on earth had power to heal the sick, and even raise the dead. His power is the same now. He is able to raise you in a moment, convert your soul, and give you a tongue to praise his heavenly name." He then prayed for her recovery and conversion, with great earnestness and strong faith. She prayed for herself, and in fifteen minutes yielded all to Christ and received the evidence of

her acceptance. From that hour she was restored to health, and happy in God. We enter into no speculations as to the nature of her illness, or its dependence upon her state of mind, but record the well-attested fact to show the overpowering convictions that often attended the ministrations of that good man.

Joshua Quinby experienced religion and united with the Calvinistic Baptists in Weare, in 1786. Ten years afterwards he removed to Lisbon, where he was ordained in 1800. Being dissatisfied with the doctrines of Calvinism, he now made a public renunciation of them, and eleven others left with him, and a Freewill Baptist church was organized.

The New Durham Quarterly Meeting now numbered more than fifty churches and about 3000 members. The question of its division had been introduced, discussed and deferred, and the conviction was becoming quite general that the time for its division had arrived. In accordance with the expressed wish of the churches, it was effected as follows: The churches east of the Merrimack river, and south of Winnipesaukee lake and river, were to constitute the "South" or New Durham Quarterly Meeting. The churches east and north of the lake and river, were to constitute the "North" or Sandwich Quarterly Meeting; and the churches west of the Merrimack, the "West" or Andover, but now Weare, Quarterly Meeting.

The two new Quarterly Meetings were organized August 19, 1812. The ten Northern churches, Wolfborough, Meredith, New Hampton, Bridgewater, Ellsworth, Sandwich, Tamworth, Eaton, Albany, and Jackson, met at Wolfborough, where the Sandwich Quarterly Meeting was organized. Sermons were preached by Joshua Quinby and Mark Fernald; and the Lisbon church of about one hundred members requested admission, and was unanimously received at the next session held with that church. The Weare Quarterly Meeting was organized at Newbury, and consisted of the churches in Weare, Newbury,

Sutton, Springfield, First Andover, and Second Andover. Rev. Ebenezer Chase was chosen Moderator, and Rev. William Dodge Clerk. Sermons were preached by Elijah Watson, Ebenezer Chase, and Simeon Dana.

Enoch Place, then unordained, was the principal laborer in the great revival in Strafford. He "attended meeting about every day for sixty days, and the work was marvellous." He says, "I have known sixty-seven persons to speak in one meeting; and twenty-seven of those happy converts were baptized in one day by Eld. Otis and Dea. Saunders."

After many years of labor and sacrifice in the denomination, some of the first ministers had died and left their families in indigent circumstances; and some of the living were becoming superannuated, with grim poverty staring them in the face. The prime and strength of their days had been given to the cause of Christ without much remuneration, and it seemed cruel that they, or their surviving families, should be left without the necessary comforts of life. All felt that something should be done for their relief, and the formation of a society to collect funds and disburse the interest thereof, was proposed by Samuel Runnals, Esq., a ruling elder in the New Durham church. At the Yearly Meeting in 1812, the Elders' Conference appointed him as an agent to obtain an act of incorporation for such a society; and he was successful. The petitioners and others met at New Durham the day before the Yearly Meeting, and the New Hampshire Charitable Society was then organized, June 11, 1813. The first officers were, Samuel Runnals, Esq., President; John Shepherd, Esq., Vice President; Rev. Moses Cheney, Secretary; and Rev. Micajah Otis, Treasurer. The Directors were, Samuel Runnals, Ebenezer Knowlton, William Buzzell, Obadiah Mooney, and John Shepherd—now,

"All to the grave gone down."

The funds of the Society did not then exceed \$200, of

which \$100 were given by Runnals,¹ \$50 by Leavitt Clough of Canterbury, and the balance came from those who made themselves life members by the payment of \$5 each. In 1860 the funds were \$2397,81, and the disbursements had amounted to about \$3000.

Two thousand people attended the Yearly Meeting at New Durham in 1813, and sermons were preached by John Buzzell, Abner Jones, and Ebenezer Chase; and Colby's pathetic exhortations added much to the interest of the occasion. Ebenezer Knowlton preached at the August Quarterly Meeting in Meredith, and sinners were awakened. He continued his labors in the vicinity of Meredith Centre at regular intervals, and the revival progressed till he baptized one hundred and thirty. There were but few extensive revivals at this time, as the war with England was distracting the public mind.

The Yearly Meeting in 1814 was held in Weare, and reports were received from most of the Quarterly Meetings in New England. Intelligence was also received from a small Quarterly Meeting in western New York, and another in southern Ohio. This news from a far country was truly encouraging, and quite a missionary spirit was awakened. Knowlton and Cheney, King from Vermont, and Buzzell from Maine, preached four very powerful sermons.

The death of REV. JOSIAH SHEPHERD of Gilmanton carried sadness to many hearts. He was accidentally cut down in the morning of his usefulness, and the moral cir-

¹ Samuel Runnals entered the American army at the age of twenty-one, with his father and three brothers. At the battles of Trenton and Brandywine he had command of Gen. Sullivan's Life Guards, and at Germantown was one of his aids. He settled in New Durham near the close of 1780, and he says, "After serving my country between five and six years in the Revolutionary war, I resigned my captain's commission, under Washington, and enlisted as a soldier under the Prince of Peace." As a Justice of the Peace he tried 745 cases, and only eight persons appealed to a higher tribunal. In him was united the business man and the Christian; and he gave to benevolent purposes more than \$1700 in money.

cumstances attending his death, when considered from our standpoint, cast an additional gloom over the scene. The financial affairs of the homestead claimed much of his attention for a few years, and as good men, and ministers even, used intoxicating drinks as a beverage, in that day, his father had an establishment for their manufacture. On the night of April 21st, he was at work in the distillery, when, by accident, he was so badly scalded that he survived but twenty-six hours. His employment was then regarded as an honorable one, and his last hours of extreme suffering were made peaceful by the presence and support of his Saviour, whose praise he often pronounced. Knowlton preached on the funeral occasion, and the sad calamity was overruled to the salvation of many.

Two of Zion's watchmen were discharged from further service in 1815. DAVID KNOWLTON had been twenty years in the ministry, and his labors had been mostly confined to Pittsfield. The infirmities of age came on apace after reaching his threescore years and ten, so that little active labor was performed after that period in life. His sanguine faith in the duty of the church to provide for its own poor, had led him to take an indigent member into his own family, and for more than a year did that man eat at his table. His kind spirit and worthy example endeared him to all, so that he was not only beloved in life but regretted in death, which occurred March 11th, in his 75th year.

DR. JAMES JACKSON was not only a practicing physician but a faithful pastor in Madison for sixteen years. He was not known extensively abroad, but was appreciated at home, where he died of the spotted fever, April 19th.

Joseph Boody of Strafford preached extensively and administered the ordinances under an ordination as ruling elder. His tall person, dignified appearance, and heavy voice, were prepossessing ; his great wit, severe sarcasm, and fearless independence, rendered him a successful an-

tagonist ; and his associations with business men and politicians, often cooled the ardor of his devotions. The drinking habits of his times, and his business associates, had an unfortunate influence upon his Christian life ; so that his improprieties, resistful spirit, and unguarded expressions, now resulted in his separation from the Elders' Conference. Some attributed his faults to disordered mental action, and thus the sympathy of his former friends was divided.

Several churches were visited with revivals in 1816, but they were not extensive. In fact this was a dreary year in temporal things as well as spiritual. Money was scarce, business was dull, the season was cold, and crops were light—in many respects an entire failure. The next year was also one of hard labor and many discouragements. But little impression was apparently made on the public mind, Christians became indifferent, and many churches were delinquent. The Quarterly Meetings stood firm, committees were sent to the churches to rectify errors, and strengthen the weak, and ministers encouraged themselves in doing what they could ; but the denomination made little or no increase for two or three years. The hard times and moral apathy that followed the war with England rested upon the people with such a pressure, that all efforts to interest them in religion were unsuccessful. In no other State was the spiritual dearth more severe than in New Hampshire. But brighter days were about to dawn upon captive Zion in the Granite State. The Yearly Meeting at New Durham in 1818 was one of many blessings. William Buzzell, of Middleton, had had the pastoral care of the church for a few years, and meetings were now held almost every day and evening. At the church meeting July 4th, fifteen backsliders confessed their wanderings and renewed their covenant obligations. The work extended into Alton with great power, and nearly fifty professed faith in Christ. In Strafford, Enoch

Place, J. L. Peavey, and Clarissa H. Danforth² were holding meetings every day, and the glorious work continued till two hundred were brought to Christ. Scarcely a person on the Ridge was left unconverted.

After a spiritual drouth of six years, a cloud of mercy began to gather over Gilmanton, and the rain of righteousness descended in copious effusion. Different parts of the town were refreshed, and Barnstead also shared in the work. Jonathan Woodman was there a few weeks, and in the two towns one hundred and fifty professed to find mercy. Pittsfield, Nottingham, Meredith, Ossipee and Madison were greatly revived, and in Strafford and Rockingham counties, where Clarissa H. Danforth spent three or four months after the Yearly Meeting, great interests were everywhere awakened.

Revs. Timothy Morse, Samuel B. Dyer, Joseph Boody, Jr., and Ruling Elder Joseph Young, were this year members of the Legislature, and all boarded at the same place. The following extract from a letter by Morse, gives us a glimpse at these Christian legislators. "I arrived at Concord on Tuesday, and pitched my tent at Mr. Davis', where there were fifteen boarders, four of whom were preachers of the gospel. On Friday, at noon, we called a convention in our boarding house, Eld. Dyer chairman, and passed a vote to drink no ardent spirits till the session closes. Immediately after this I found the Spirit of God had admittance among us. At evening Eld. Young sat and reasoned with the people on death, judgment, and eternity; and it was a solemn hour. From that time Jesus has been allowed the first seat here, thanks be to God." If we had more men of this devout spirit in our legislative halls, it would be better for the country. But whether ministers should turn their attention from their Divine calling to the official duties of civil and political life, is a question on which good men are divided in opinion.

² An account of Miss Danforth will be given in the next Chapter.

The year 1819 is noted for the passage of the "Toleration Act." For thirty-nine years had the Freewill Baptists been untiring in their efforts for the removal of all legal obligations for the support of one religious sect to the neglect of all others, and their desires were now realized. All religious denominations were tolerated in the peaceful worship of God by this act, and were left equally dependent upon the voluntary contributions of the people for support. Most violent was the opposition, not only in the Legislature, but throughout the State. It was denounced as "the repeal of the Christian religion." It was iterated and re-iterated, that "the wicked bear rule," "the Bible is abolished," &c. Never were the people in greater agitation, and the repeal of the Toleration Act was made *the* political test at the next election. Religious views and interests now gave zest and direction to political action, and the people triumphantly sustained the law, which was soon universally approved.

Rev. Ebenezer Chase of Andover this year commenced the publication of the Religious Informer, a small semi-monthly pamphlet, devoted to the interests of the denomination. As it became the vehicle of religious intelligence from other States, and was a kind of denominational organ, the particulars of its establishment will be given in the Fourth Decade.

The year 1819 was one of general prosperity. The outpouring of the Spirit was such in the New Durham Quarterly Meeting that the Clerk, under date of August 28th, says, "Within one year past nearly every church has felt the heavenly shower." The October session at New Durham was one of great power; and the Elders' Conference on the 22d was unusually solemn and interesting from this circumstance: It was held at Widow Randall's, in the very room where her husband, that reverend man, had suffered and enjoyed so much, and where he died just eleven years before. The associations of the place and the day were sacred; and many were the pray-

ers that the mantle of that illustrious man might fall upon his successors, and that his spirit, so energetic, sacrificing and trustful, might be cherished by all who follow in his profession. Mrs. Randall had received frequent donations from the friends of her departed companion, but her little farm had become somewhat involved for her support. Generous friends raised \$225 towards redeeming it, and the New Hampshire Charitable Society paid the balance, \$75, and took the deed. Till her death, seven years after, she lived at her lonely but quiet home, undisturbed by the fear of removal.

An extensive revival had been in progress at Newport, under the labors of Solomon Howe, and a church of sixty-five members was now received into the Weare Quarterly Meeting. The churches in Wendell, Andover, Middleton, Alton, and Nottingham, were greatly revived.

CHURCHES ORGANIZED. In 1810, Second Andover, First Upper Gilmanton, Meredith Centre, and Wendell; '11, Lisbon; '13, Bethlehem; '15, Enfield, and Second Ossipee; '16, Candia; '17, Wilmot; '18, Allenstown, and Bartlett; '19, Grafton, Third Strafford, and Newport.

ORDINATIONS. In 1810, Moses Bean, Peter Clark, Ebenezer Chase, David Fisk, Abel Glidden, and Benjamin Tollman; '11, Thomas Bell, John D. Knowles, and John Page; '13, Enoch Place; '14, Robert Dickey, and John Swett; '16, Nathaniel Berry, and Thomas Perkins; '17, David Harriman, Peter Philbrick, Dudley Pettingill, and Nehemiah Sleeper; '18, Mayhew Clark; '19, Asa Burnham, Samuel Haselton, and Solomon Howe.

DEATHS. In 1814, Josiah Shepherd; 1815, James Jackson and David Knowlton.

CHAPTER XVI.

VERMONT.

1810—1820.

John Colby—His Journey to Ohio—Builds a Meeting House—Preaches to the Army—Yearly Meeting at Tunbridge—Funds for Indigent Ministers—Clarissa H. Danforth—Daniel Quinby—Charles Bowles—He is Threatened by a Mob—Miss Danforth in Wheelock Quarterly Meeting—Prayer for Colby—Reuben Allen—Huntington Quarterly Meeting—Churches Organized—Ordinations—Deaths.

JOHN COLBY was born in Sandwich, N. H., in 1787. Several years after, the family removed to Sutton, Vt., where he experienced religion in 1805. After great struggles of mind he commenced preaching in 1809, and such were his convictions of duty to travel westward that he left home in November, impressed with the duty of preaching Christ in Ohio. He went down the Connecticut river to Springfield, where he attended several meetings with Wm. S. Babcock and Nathaniel Marshall. They advised him to be ordained before taking such a journey, and when he objected because he was young, absent from home, and might be “running too fast,” they insisted upon it, believing that the Holy Ghost made it their duty to separate him to the work whereunto God had called him. These two men were now unreasonably sanguine in all their opinions; and, lest he might do wrong, Colby reluctantly consented, and was ordained November 30th.

In a few days he left for the West, on horseback and alone. The hardships and privations of that journey were equal to those on the overland route to Califor-

nia, forty years afterwards. He preached almost every day as he journeyed, stopping wherever and whenever opportunities presented themselves for doing good. In Pennsylvania he had a discovery of his partial unfitness for heaven, and, making a full consecration of himself to Christ, he earnestly besought the Lord to sanctify him wholly. The victory was won, his faith was strong, and his joy was full. He went to Cincinnati, crossed the State line into Indiana, and returned by way of Lake Erie and Niagara Falls, after an absence of eight months ; having travelled more than three thousand miles, without seeing a person he had previously known, or once hearing from home. With a grateful heart he acknowledged God's preserving care and sustaining grace ; and the hand of Providence in this journey will be shown in the next Decade. It gave him an acquaintance with men and things, taught him self-reliance and Divine assistance, and added greatly to his stock of Christian experience. Its preparatory influence in training him for an evangelist, and the spirit of consecration he thus cherished, gave tone to those efforts in after life which were so eminently successful.

Colby spent the remainder of the year in revivals in Sutton, Burke, Lyndon, and Wheelock, where he baptized fifty-one. In Canada additions were made to the churches, especially in Hatley, and new interests were established. In central Vermont, under the labors of Buzzell and King, the churches in Tunbridge, Strafford, Vershire, Corinth, Northfield, and Woodstock, were greatly blessed.

The year 1811 was one of usual labor, but little results. It was a steady beat against the wind of opposing influences, but the cause generally held its own. Colby made great exertions the next year to induce the people of Sutton to build a house of worship ; but the country was about to engage in war with Great Britain, and the prospective hard times discouraged them. He had a little property, which he now resolved to put into a house and

dedicate it to the Lord. His own means were not sufficient to complete it, but he believed the Lord would provide the balance. It was the first of May that his purpose was fixed, and having purchased a lot and contracted for the frame and outside finish, he appointed a meeting in the house on the last Sabbath in June, "while, as yet, every stick of the frame was growing in the forest." He then left for Rhode Island, but returned and preached in the shell of the house June 28th. In five days he was off again for Montville, Me. He returned the next year, 1813, and labored in a revival in Wheelock, and baptized thirty.

In September he went to Burlington in company with his father, where a division of the American army was encamped. It was at the time of Perry's victory on lake Erie, and the Sabbath after that memorable event, he was permitted to build a small stand on the parade ground, from which he began to sing. Officers and soldiers gathered around him, and he preached to an attentive and solemn audience, the first sermon they had heard for the season. He then visited the hospital, and, before leaving, took an eligible position, where he sung, prayed, and gave a short religious address to the sick, and their attendants. The churches in Montpelier, Hardwick, Sheffield, and Sutton, enjoyed considerable prosperity during the year.

Some of the churches in the Strafford Quarterly Meeting were revived in 1814, and thirty-two united with the Tunbridge church. The Yearly Meeting was held there for several successive years; and in 1815 it convened February 4th, during a time of general refreshing in that Quarterly Meeting. The reports were encouraging, especially the letter from Rev. Eli Stedman of Ohio, and the religious intelligence from New Brunswick, as given by Ziba Pope. The Sabbath meeting was very crowded, solemn and interesting. Efforts were made on Monday to raise funds for the poor, especially for indigent ministers, their widows and orphan children. The object was the

same as that contemplated in New Hampshire, by the incorporation of the Charitable Society, but the plan of operations was different. The Yearly Meeting was to control the funds, and Rev. Nathaniel King was appointed to solicit donations, and Joshua Folsom was appointed Steward.

It would be inexcusable to pass in silence one who this year made her *debut* as a preacher. Her position will be neither assailed nor defended, but the facts impartially stated. Sufficient for the purposes of this work will it be to ignore that sentimental modesty which would have females participate in social worship only in meetings by themselves, and to acknowledge the hand of God in the blessings of salvation, whether they come through man's or woman's instrumentality.

Clarissa H. Danforth was born in Weathersfield in 1792, or about that time. When Colby was there in 1809, on his way to Ohio, she attended his meetings, a lofty, vain young lady. His clear presentation of her lost condition as a sinner, and the love of Christ as her Saviour, led her to the foot of the cross, where she found mercy. She was active as a Christian, and her presence added greatly to the interest of the social meetings; so that they were sometimes appointed with the understanding that she would improve much of the time. Thus was she led along into prominence, having the confidence of all, till she felt herself called of God to go out and invite sinners to Christ; and she became a successful laborer in the gospel. She was a young lady of respectable parentage, good education, extraordinary talents, and undoubted piety. She was tall in person, dignified in appearance, easy in manners, and had all the elements of a noble woman. As a speaker, her language was ready and flowing, her gestures were few and appropriate, and her articulation so remarkably clear and full, that she was distinctly heard in all parts of the largest house. Her meetings were everywhere fully attended, and she would hold hundreds with

fixed attention for an hour, by the simplicity of her manner, the kindness of her spirit, the claims of her subject, and the novelty of her position. Her motive in preaching was generally regarded as good, her ability in sustaining herself for years was ample, and revivals attended her labors wherever she went, till marriage closed her public career.

And in view of all these complimentary remarks, let it be remembered that she was only a woman, a frail, imperfect person. She preached not only in her native State, but we soon learn of her in western Massachusetts and New Hampshire, while Rhode Island soon became the field of her most extensive labors.

Daniel Quimby of Sandwich, N. H., (a half brother of Joseph) had been preaching for some years, and removed to Lyndon in 1816, where he was a father in Israel for more than thirty years. He was the man, and this was the year, that settled Jonathan Woodman in his purpose to spend and be spent in the Christian ministry. In a biographical sketch of that good man, Woodman says, "I was laboring under great trials of mind in regard to my impressions of duty. I felt that I ought to preach, and thought that I could not. In this distress of mind I was near abandoning my hope, when, by a providence of God, as it seemed to me, brother Quimby came to my relief. He seemed to take me in his arms as an affectionate father would a bewildered child, and bear me homewards. His prayers, his exhortations, his instruction, and his counsel, have been of incalculable benefit to me." The churches in northern Vermont were in a low, undisciplined state, and not a revival was in progress; but before the year closed, Sheffield, Lyndon, Danville, Cabot, and Montpelier were visited in mercy and greatly revived. The Strafford Quarterly Meeting was enjoying general prosperity, and West Brookfield was particularly favored.

Charles Bowles was a colored man, born in Boston in

1761. His father was an African, and his mother a mulatto, the daughter of Col. Morgan, a celebrated officer in the American army. Bowles was himself in the army during the Revolution, and then settled in New Hampshire, where he became a Christian, and finally united with the Freewill Baptists. The abiding conviction that God was calling him into the ministry weighed heavily upon his mind, and he knew not how to answer his convictions of duty. His natural ability could not be urged as an objection, but his education, or rather the want of an education, was a strong one. Like Jonah he refused to obey, and went to sea. After three years of sea-faring life he consented that an appointment for a meeting should be made for him, which was attended, and several were converted. His purpose was now fixed, and he gave himself to the work of enlisting recruits for the "Old Ship of Zion."

In July, 1816, he commenced his labors in Huntington, where one hundred and fifty were converted before the work ceased. A church of ninety members was organized, a small farm was purchased, and for many years that was his earthly home. He was ordained at this time, and became a noted revivalist; conquering the prejudices of the people against his color, and making friends wherever he was known. The Yearly Meeting at Tunbridge February 1, 1817, was one of good interest. Twelve hundred people attended on the Sabbath, and sermons were preached by Ebenezer Scales of Maine, and Aaron Buzzell. The evening meeting was one of great power, and continued till after midnight. Fourteen ministers sat in Elders' Conference the next day, and it was "a profitable interview." Both before and after the Yearly Meeting Miss Danforth held several meetings in the vicinity, at one of which Charles Bowles preached in the morning and she in the afternoon. Neither color nor sex was regarded with prejudice by the people of Corinth, for the lost condition of the wicked,

and the fulness of the atonement, engaged their whole attention.¹

But prejudice sometimes subjected Bowles to privations and trials, such as white men would not have met. In Hinesburg the reformation was making daily inroads into Satan's ranks, till they became desperate, and threatened him with a ride on a wooden horse, and an informal dismounting into a pool near by, if he did not leave town. When apprized of their intentions, Bowles said, "God will take care of me, and I shall do my duty though the enemy trample me under their feet." Another meeting is appointed and both parties are preparing themselves for the conflict. The wicked are quaffing whiskey, uttering oaths, and disguising themselves for their hellish work. On his knees in a distant grove is the servant of God, pleading that his Master would be with him and clothe him with the gospel armor. And now the hour of worship has arrived. The *rail* is at the door, the disguised mob are in their seats, and the unoffending object of their hate is in the pulpit. On his sable brow God has lit up a calm and dignified serenity, expressive of the holy trust that pervades his soul. The opening exercises being finished, the text is announced in a full but subdued tone of voice—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" The question was answered, and the subject discussed with unswerving fidelity, and yet, with so much of the softening, subduing power of the Holy Spirit, that every man listened with fixed attention. Rising to pronounce the benediction, as was supposed, he stated the avowed intentions of some present, and said, "I shall make no resistance at all; I am all ready, but, before starting, I have one request to make—I wish you to put one of your most resolute men forward, because I have another subject from God to preach on the way; and we will have music as we go along, glory be to God! *Yes, we will have music, glory be to God!*"

¹ Life of Charles Bowles, p. 31.

This was said in unfaltering accents, and with such trust in God, that it went like an electric shock through the audience. Never did a mob spirit receive such a paralysis, and their next cry was, "what shall we do to be saved?" Many of those very men became humble Christians, and a few Sabbaths after this, a great multitude at the water side witnessed their baptism by the formerly hated, but now beloved, servant of Jesus. And while their shouts of joy reverberated from the other shore and distant hills, a sweeter echo from angel harps filled the heavenly courts with sounding praise.

Miss Danforth spent several months in the Hardwick [now Wheelock] Quarterly Meeting, where almost every church was visited in mercy, and large accessions were made. Her first meeting was in Danville, the last of June, and the High Sheriff was one of the first converted. Crowds went to hear the woman preach, and many returned with hearts fixed to seek the Lord. During the first part of this revival interest, Colby lay sick at his father's house, and could only rejoice in the prosperity of Zion and pray for her continued success. All means were used for his recovery, but affectionate care and medical skill were alike unavailing. Sabbath evening, June 8th, his father returned from the Quarterly Meeting in Wheelock, and informed him of the ministers in attendance and the wonderful season there enjoyed. The night was spent in meditation by the wakeful son, and in the morning his father was informed of his desire. It was to apply to the great Physician in a more earnest manner than had yet been done; and to do it according to the direction of James the apostle: "Is any sick among you? Let him call for the elders of the church," &c. Dea. Colby had great faith in the effort, and just as he was about to go and invite them, the very four men he had selected stood at the door. They were Daniel and Joshua Quimby, and Nathaniel and Charles Bowles. Prayer was offered, faith was exercised, and before their supplications ceased he

was unusually calm, happy, and free from pain. He was convalescent from that hour, and, after a few weeks, was able to attend meeting and baptized several. As winter approached, he left for the South, to return no more.

Early in the year 1818, Reuben Allen from New Hampshire commenced preaching in Wheelock, and additions were made to the church almost every month during the year. In Waterford and St. Johnsbury churches, many were received, and the Yearly Meeting at Sutton was one of great interest. The sermon by King was a masterly effort of pulpit oratory ; not so much on account of its human eloquence as its Divine power.

Between the Green mountains and lake Champlain, Charles Bowles, assisted by others, was successfully prosecuting his itinerant labors. Revs. Nathaniel King, George Hackett, Ziba Woodworth, and others from the Strafford Quarterly Meeting, came over to Huntington and organized the Huntington Quarterly Meeting September 12th. It consisted of four churches, Huntington, Duxbury, Hinesburg, and Shelbourne, and was gathered mainly through the instrumentality of Charles Bowles. At the August session almost every church in the Strafford Quarterly Meeting reported a revival interest. Willard Bartlett now removed to Melbourne, Canada East, where a church was organized and he continued to labor for nearly forty years.

In 1819 the Yearly Meeting convened at Tunbridge October 2d, and the reports were unusually encouraging. Timothy Morse from New Hampshire was present, and not only preached a very stirring discourse, but labored for a month in the vicinity, where sinners were almost daily brought to rejoice in Christ. Allen preached alternately at Wheelock and Cabot, baptized fifty, and organized a couple of churches. In the Huntington Quarterly Meeting, Bowles was abundant in labors ; churches were organized in Stowe and Waterbury, and government now granted him an annual pension, in view of his services in the Revolutionary war.

CHURCHES ORGANIZED. In 1810, East Randolph ; '12, Montpelier ; '15, Newark ; '16, Huntington, and West Brookfield ; '17, Duxbury, Hinesburg, and Shelburne ; '18, St. Johnsbury ; and Melbourne in Canada ; '19, Stowe, and Waterbury ; and Compton in Canada.

ORDINATIONS. In 1810, Rufus Cheney ; '11, Moses Norris ; '15, Willard Bartlett, Nathaniel Bowles, Samuel Gilman, and Moses Wallis ; '16, Charles Bowles, George Hackett, Thomas Moxley, and Daniel Quimby ; '18, Reuben Allen, Abel Bugbee, John Orcutt, and Jonathan Woodman ; '19, Jonathan Nelson. The year in which Frederick Clark, J. Capron, B. Maynard, and Samuel Webster, were ordained, is unknown.

DEATHS. In 1811, Nathaniel Marshall ; 1817, John Colby, the account of which may be found in the next chapter.

CHAPTER XVII.

RHODE ISLAND.

1812—1820.

Colby's First Visit—Church in Burrillville—Colby's Repeated Visits—A Quarterly Meeting—Freewill Baptists Favorably Received—Other Ministers—Great Gale—Governor Jones—The Struggling Cause—Death of Colby—White Settles in Rhode Island—Clarissa H. Danforth—Great Revival.

AFTER John Colby had contracted for the building of his meeting house in Sutton, Vt., in 1812, he made his first visit to Massachusetts and Rhode Island. On the Sabbath, May 24th, he preached two sermons "at a large hall" in Boston, and then went to Providence, R. I., and attended a few meetings with "Elder Farnum," who had been successfully laboring there for a few months. In September he returned to Rhode Island, and then went to Burrillville, eighteen miles northwest from Providence. He continued his labors there and in adjoining towns till December 15th, when a church of nine members was organized, the first Freewill Baptist church in the State, and for eight years the only one. It soon became large and prosperous, with members residing in different towns. Colby was now very feeble in health, and at one time made all his arrangements for death; but continued his labors under great pain of body and pecuniary embarrassments. Returning from Hartford, Ct., whither he had been to visit friends and preach Christ, his money was entirely gone, and he could pass the toll gates only by leaving his hymn book and pocket handkerchief. But when his circumstan-

ces were understood, his wants were supplied, for he had many warm friends. He preached regularly in Burrillville, and repeatedly in Gloucester and Smithfield, and in the adjoining towns of Uxbridge and Douglass in Massachusetts. In March he was no longer able to preach, and returned to his father's in Vermont, but after two months' absence, he was back again to his chosen field of labor, greatly improved in health. In June, when he left the church the second time, it numbered seventy-five, all united in Christian love. It struggled on as best it could till November, when one of the members was sent to Vermont with a carriage to bring Colby back, if it was the Lord's will that he should come. The messenger arrived at Sutton late in the evening, and found that he had made all necessary preparations for going to Rhode Island the next morning; and this purpose was formed with no knowledge of the circumstances, but from impressions of duty, attributed to the influences of the Spirit. He found the church in good order and well engaged. Meetings were now held almost every day and evening till January, and many funerals were attended, for it was indeed a "dying time;" the spotted fever carrying its victims by scores and hundreds to their graves.

September 24, he held what was called a Quarterly Meeting at Burrillville, though there was but one church in the State. George Lamb and a few other ministers were present, and it proved to be a refreshing season. "Doors were opened for preaching on every hand," says Colby, "and He who opened the doors enabled me to preach day and night. Crowds of people flocked to hear the word, and the work of the Lord spread, particularly in the towns of Burrillville, Gloucester, and Smithfield."

Freewill Baptist doctrines and usages were indigenous to Rhode Island soil, and Colby was a faithful cultivator. The tolerant principles of Roger Williams still lived, and little was the opposition he there encountered. He was kindly received by the rich and the poor, and freely min-

gled with all classes. He says, "The people of Rhode Island appear to be *ready* to distribute, *willing* to communicate to the necessities of those who labor in word and deed among them, and appear to do it with the utmost delight."

In May, George Lamb and Joseph White, from Maine, came to this field of labor, and spent several months, while Colby was in Vermont sick, and frequently bleeding at the lungs. He returned to Rhode Island in September, accompanied by John Buzzell. On their way from Providence they were detained at Smithfield by the "Great Gale," September 23d, when, for two hours, the rain fell in torrents, and the wind blew with hurricane fury. One of the barns where they stopped was razed to the ground, and in it was Colby's chaise, crushed beyond the possibility of repair, so that he was again compelled to take the saddle; much to his inconvenience, as it increased the pain in his side. The tempest subsided at eleven, and that afternoon they proceeded to Burrillville, where they met Lamb, White, and Moses Cheney, who were there for a session of their Quarterly Meeting. No other persons attended, as the great destruction of property and buildings engaged the attention of all. A few lives were lost, and it was a solemn time with those five ministers, as they recounted God's mercy to them, and offered devout thanksgiving for protecting care. The next day was the Sabbath, and Buzzell preached to a large congregation from Is. 32: 2, "And a man shall be as an hiding place from the wind, and a covert from the tempest." Cheney preached in the afternoon, and several other meetings were held there and in the vicinity, leaving a most salutary impression upon the minds of the people.

Colby spent about six weeks here in the winter, and White returned in March and remained till June. In May, Colby was here again, laboring as if all things depended upon his diligence in business. By invitation, Colby and White spent an evening, the first of June, with Governor Jones, and found him to be a social man and an experi-

enced Christian. The interview was closed by prayer, in which all united, and the Governor was very earnest in his supplications for the health of Colby. White was in Rhode Island two months in the latter part of the season, and Colby spent a month here in the winter, on his contemplated journey South, but attended only four meetings. He went to New York, but was becoming more feeble every day, and returned. It was thus that the cause struggled on through seven or eight years, with a minister or two for a few months, and then destitute as long, or longer. Colby loved to be here, and his friends desired to have him, even when past labor, and wasting away with consumption. Rhode Island was his adopted state, and the Freewill Baptist interest there was eminently his.

In April, he went to his father's in Vermont, where he remained till September, when his physicians assured him that his only hope of living through the winter was in going South. He spent a few days in Rhode Island, and proceeded to Philadelphia, after which no intelligence was received from him till the following notice appeared in a Boston paper, copied from one in Norfolk, Va.

“ OBITUARY.

“ Departed this life yesterday morning, (November 28th,) at the residence of Mr. Wm. Fauquier, in this borough, after a painful and lingering sickness, which he bore with Christian fortitude and resignation, the REV. JOHN COLBY, a Baptist minister from the State of Vermont. A few weeks since Mr. Colby reached this place from the North, being on his way to Charleston, S. C., where he hoped to recover the health and strength which he had spent in the service of his Lord and Master. But it was decreed otherwise ; his sufferings are at an end, for he has fallen asleep in the arms of Jesus, and his immortal spirit has winged its flight to that bright world of bliss, where the wicked cease from troubling and the weary pilgrim is forever at rest. For the satisfaction of his relatives and

friends at a distance, and as an act of justice to the worthy family in which Mr. Colby breathed his last, we deem it proper to state that he received every respect and attention which his office and his sufferings required."

The death of Colby,

" Away from his home and the friends of his youth,"

was a sad event ; but letters from Dea. Fauquier, and the visit of Rev. David Millard, of New York, to Norfolk in 1824, greatly relieved the painful uncertainty of the circumstances¹ attending his death. He preached two Sabbaths in the Baptist church, and died in two and a half weeks after his last sermon. " A heavenly serenity seemed to buoy up his spirits in his last moments, and even to create a smile on his pale countenance when sinking in death. The name of Jesus hung upon his lips while able to speak of his goodness, and he ceased not to recommend him to all who came around his bed, till his voice became mute in death." His remains rest in the churchyard close by the house where his last sermon was preached ; and from that southern clime, long after the last chains of slavery shall have been broken, will his ransomed dust come forth in resurrection power and glory.

Colby's life was short—a few days less than thirty years—and yet it was not short, since

" That life is long which answers life's great end."

As a minister, he was orthodox in faith, untiring in labor, and successful in effort. As a revivalist, he had few superiors. During the six years of his active ministry he baptized 650 persons, and the number that became Christians through his instrumentality must have been *very great*. His spirit was that of the beloved disciple, meek, gentle, and confiding. He loved, and was beloved. Several editions of his life have been published, and " he being dead yet speaketh."

¹ See Life of Colby, Vol. II., pp. 49—60.

White came to Rhode Island soon after Colby's death, and spent much of his time here for several years; and in October, 1818, Clarissa H. Danforth preached her first sermon in Burrillville. Most of her time for a few years, was spent in the State, and her efforts resulted in many revivals, and the organization of several churches. Her labors were not confined to the Freewill Baptists, but "almost all the houses of worship in that region were opened for her, and ministers and people in multitudes flocked to hear, and listened with deep emotion." The great revival commenced in Smithfield, July, 1819, and continued with great power for sixteen months, and extended into all parts of the State, and into all societies.

CHAPTER XVIII.

NEW YORK.

1809—1820.

Rev. Nathaniel Brown—Church at Bethany—Colby's Tour—Jeremiah Folsom—Bethany Quarterly Meeting—Missionary Tour—Cheney at Attica—Herman Jenkins—Church in Holland—Hinkley at Parma—Lewis at Walworth—Dean at Benton—Boston Church—Erie Quarterly Meeting—Benton Quarterly Meeting—David Marks—Churches Organized—Ordinations.

REV. NATHANIEL BROWN, of Strafford, Vt., was requested by a few of his townsmen to accompany them in their removal to western New York. They settled in Bethany, Genesee county, about midway between Rochester and Buffalo. He visited them in 1809, was pleased with the country, saw a few converted, and felt it his duty to plant the gospel standard in those new settlements, all destitute of religious privileges. A church of seven members was organized July 25th, some of whom had been members with him in Vermont. This little church in Bethany was the first Freewill Baptist church in New York, and a revival immediately followed its organization, in which the late Rev. Herman Jenkins was converted. Having secured a lot of land, he returned to Vermont, and the next spring removed with his family to this chosen field of labor. Many were the trials and privations he here experienced in common with others, and peculiarly trying must it have been, in the burial of his own son, when no minister could be obtained, and the funeral services, if observed at all, must be conducted by himself.

Just after Brown had unfurled the banner of the cross

in western New York, John Colby from Vermont passed through the south-eastern part of the state, late in 1809. His heart was pained by the wickedness he saw at Albany, but he was greatly comforted at Cobleskill, where he passed a night with Rev. Thomas Tallman, a Free Communion Baptist. From Otsego, he went south into Pennsylvania, but preached a few times, especially at Owego and in that vicinity. He returned by the way of Niagara Falls in May, 1810, where he tarried a few days, and was affectionately urged to settle there, as it was said that his first sermon was the fourth one ever preached in the place. He passed through Batavia, a town adjoining Bethany, where Brown was about locating himself. Had those men known that they were so near to each other, what a happy meeting they would have enjoyed. Passing through Canandaigua, Utica, and Saratoga Springs, he sowed the good seed, and saw several converted.

Brown cleared and cultivated his own farm, working much of the time through the week, and preaching constantly on the Sabbath. Other towns were visited, and he preached the word of life in all the surrounding settlements, especially on funeral occasions. Converts were multiplied, and in 1812 he ordained Jeremiah Folsom of Middlebury to the work of the ministry. Folsom was a strong, devoted, and useful man; a fit companion for Brown in the arduous labors of that great harvest field. Other churches were organized, and they occasionally met together for a general meeting. January 2, 1813, they met at the house of Dea. Micajah Brotherton, in Warsaw, and the Bethany Quarterly Meeting [now Genesee] was organized; and Abraham Folsom was chosen standing clerk. The number of churches was three, Bethany, Middlebury, and Leroy; the whole number of members was seventy-eight, and Brown and Folsom were the only ministers. A sermon was preached on the Sabbath by Folsom, followed by many exhortations and the Lord's supper. The next day six were baptized.

The second session was held May 1st, at the house of

Herman Jenkins in Batavia, at which time he received license to preach. By appointment, Folsom performed a missionary tour east of the Genesee river, and went three times into Erie county, south of Buffalo, and baptized two in Hamburg. For several sessions of the Quarterly Meeting, committees were sent into Erie county, each committee leaving a line of appointments for those who should follow three months afterwards. At the October Quarterly Meeting the Bethany church was enjoying a precious revival, and committees were sent east, west, north, and south, to preach the word, confirm Christians, and win sinners to Christ.

In February, 1814, Rev. Rufus Cheney removed from Waterford, Vt., to Attica, N. Y. There had been Free-will Baptist preaching in the place before his arrival, as Brown lived near by, and soon assisted him in organizing a church, which increased to 120 members during Cheney's three years' residence there. At the Quarterly Meeting in Bethany, August 20th, Herman Jenkins received ordination. The Council consisted of Nathaniel Brown, Jeremiah Folsom, Rufus Cheney, and William Burton, the only Freewill Baptist ministers in the State. Jenkins' knowledge of books was limited, but his extensive acquaintance with human nature and experimental religion, enabled him to labor with great success. His constitution was iron-like, his health perfect, his zeal ardent, and his labors abundant. Few men, on our western frontier, have done more efficient service.

At the May Quarterly Meeting, a letter was received from the Strafford Quarterly Meeting in Vermont, which was truly encouraging; and this occasional correspondence was continued for many years. Folsom and Jenkins went still farther westward, into Cattaraugus county, and a church of four members was organized on Vermont Hill, in Willink,¹ now Holland, where the Quarterly Meet-

¹ Willink was a name given to all the south part of Erie county, comprising what is now fourteen different towns.

ing was held August, 1815. This church was the first one organized in what is now the Erie Quarterly Meeting. The next year Rev. Nathaniel Ketchum was received into the Quarterly Meeting, and Rev. Jonathan N. Hinkley removed his family to Parma, not knowing as there was another Freewill Baptist family within forty miles of him. He soon learned that there were nine persons a few miles distant who had banded together for the purpose of sustaining meetings, with whom he united, and their number soon pressed hard upon one hundred. Cheney and Jenkins went into that vicinity, and churches were organized in Sweden and Murray.

Rev. Thomas Lewis, of Clinton, Me., had heard of the spiritual destitution in Ohio, and he now left with his family for that distant field of labor. Late in the autumn of 1816, he reached Walworth, N. Y., and, meeting old acquaintances there, he was induced to remain till spring. Faithful to his commission, he at once began to preach Christ in their log school houses and humble dwellings. Sinners were converted, and the reformation extended into Ontario and Macedon. Lewis had some eccentricities, and consequently furious foes, as well as faithful friends. A gentleman in that part of the town where the Walworth church is now located, having heard him and his doctrines denounced in unmeasured terms, sought his acquaintance and an appointment at his own house. The people assembled, and at the appointed hour Lewis entered, pronouncing in clear and solemn tones the apostolic salutation : " Peace be unto this house." Pausing a moment, he then commenced a song of praise ; and, before the hymn was closed, many eyes were suffused with tears, and many hearts were panting for the word of life. He spoke as one having authority, and yet with Christian humility, so that the word took effect, and great was the company that soon published it. The work extended till hundreds were converted, though few of them united with the Freewill Baptists. The converts hesitated in joining with a people

against whom so much was said, and about whom so little was known. Consequently, from this "great reformation," which extended into adjoining towns, only six persons were ready to organize as a church. The next June, Lewis returned to Maine for money to pay for his purchased home, and became engaged in a revival there, so that his plans were changed, and, instead of returning to New York, he sent for his family, and Maine again became his home.

These two outposts, Parma and Walworth, near the shore of Lake Ontario, and on each side of the Genesee river, were permanently held, and became radiating centres, diffusing light and truth through the surrounding country, till the Rochester Quarterly Meeting, and, in a great measure, the Genesee Yearly Meeting, have been the result.

At this time, the Benton church, under the care of Rev. Zebulon Dean, began to rise from its distracted condition. It was on the western shore of lake Seneca, extended over a territory forty miles in diameter, and became another central location.

Early in the summer, Folsom and Jenkins went to Boston, some twenty-five miles south of Buffalo, and called upon the people to repent and turn to the Lord. The warning was heeded, and in three months, seventy brought forth "fruits meet for repentance." "Doolittle's barn was the scene of many struggles and triumphant victories." A small church was then organized, and Folsom located himself there and became its faithful pastor. For three years it enjoyed uninterrupted prosperity, and other churches were organized in Erie County. Richard M. Carey was now entering the gospel field with great interest, and revivals were the result of his labors in Hamburg and West Concord.

About the year 1817, or a little before, several pious families from Vermont settled in the southern part of the State, near Owego. A church of fourteen members was

soon organized, and John Gould, one of these immigrants, who had settled in Choconut, Pa., was this year ordained, and removed to Berkshire. This was the beginning of the Owego Quarterly Meeting, though, at the time, Gould did not know that there were any other Freewill Baptists in the State, or that Rev. Daniel Chase was within forty miles of him in Pennsylvania.

In 1818, there were at least five churches in the extreme western part of the State—Holland, Boston, Eden, East Concord, and West Concord—and they met at Boston, June 6th, and formed the Erie Quarterly Meeting. The labors of Zebulon Dean had been eminently successful, and the churches he had organized in the vicinity of Benton, this year united as the Benton Quarterly Meeting. It was afterwards called Yates, and has since been subdivided.

David Marks, of Junius, Seneca County, experienced religion about two years previous, being then ten years of age. He had offered himself to the Calvinistic Baptist church, but was two or three times disappointed in not being received ; the hand of Providence doubtless detaining him for another field of labor. Both he and his parents believed that God was calling him to prepare for the ministry, and that an education was a very important part of that preparation. Being told that great facilities were afforded indigent young men, studying for the ministry, at Providence, R. I., he left home on foot and alone, when but thirteen years of age, and went to Brown University, expecting to be educated free of expense. Sad was his disappointment when the President informed him that tuition only would be free. No other alternative was now left but to retrace his steps, which he did with a heavy heart.

In July, 1819, Zebulon Dean and Samuel Wire heard of his situation, and went thirty miles to see him. Then commenced his acquaintance with the Freewill Baptists ; he requested baptism, and July 11th was the happy day on which he followed the Saviour's example. Dean and

Wire preached at Junius repeatedly, a revival followed, fifteen were baptized, and a church was organized the next January. Both of these men lived to do a great work in western New York.

CHURCHES ORGANIZED. In 1809, Bethany ; '12, Middlebury, and Leroy ; '13, Turin ; '14, Attica, and Holland ; '16, Boston, Eden, Ishua, Murray, Parma, Sheldon, Sweden, and Walworth ; '17, East Concord, West Concord, and Ontario ; '18, Alexander, Benton, Bergen, Brutus, Lyons, and West Windsor ; '19, Berkshire, Candor, Candor and Owego, Lebanon and Smyrna, Second Ontario, Phelps, and Wayne.

ORDINATIONS. In 1812, Jeremiah Folsom ; '13, Zebulon Dean, and Nathaniel Ketchum ; '14, Thomas R. Gleason, Herman Jenkins, and Jonas Parmenter ; '16, Abraham Folsom ; '17, John Gould ; '18, Manoah Delling, and Josiah Fowler ; '19, — Barnes, Benjamin J. Fowler, Truman Gillett, and Samuel Wire. It is unknown in what years William Burton, Solomon P. Colver, and Israel Craw were ordained

CHAPTER XIX.

PENNSYLVANIA.

1810—1820.

Colby's Tour through the State—Crooker at Plymouth—Chase at Mount Pleasant—Gould at Choconet—Samuel Williams—Cookstown Quarterly Meeting—Churches Organized—Ordinations.

JOHN COLBY's tour to Ohio in 1810, lay through Pennsylvania, and so many were the calls for preaching that he was nearly three months in the State. He entered it from New York into Bradford county, and spent several weeks in the interior of the State, at Half Moon and in that vicinity, holding meetings every day, and saw many converted. From the interior, he went into the very southwest part of the state, thence northward to Pittsburg, where he spent nine days, and crossed into Ohio, having preached frequently along the route, but organized no churches. Returning through the northwest corner of the State, two months afterwards, he found Erie to be quite a large village, and noted for wickedness. There being no meeting in the town, he made an appointment Sabbath morning, May 20th, and on his way to the meeting at the appointed hour, he says, "I walked through the main street, nearly half a mile, with my hat off, singing the judgment hymn, hoping thereby to excite their attention." But the people were too hardened in sin to desire preaching, and, after waiting an hour and a half, he commenced religious service with an audience of three men, as many women, and four children. Colby was probably the first

Freewill Baptist preacher in the State, and was followed by no other for several years.

At the November Yearly Meeting in Maine, 1814, Rev. Daniel Hutchinson gave a cheering account of a Freewill Baptist interest established at Plymouth, Penn., by Rev. Lemuel Crooker, who had three churches under his pastoral care. Plymouth is on the Susquehanna river, towards the northeast part of the State, and this record is the only clue that has been found to that interest.

DANIEL CHASE was a native of Stratham, N. H., born in 1770, made a profession of religion in 1790, was licensed by Randall about the year 1800, and was ordained by him and others soon after. In 1816, he removed from Vermont to Mount Pleasant in the northeastern county of Pennsylvania, where he labored almost alone for many years, and embodied a few churches. He is believed to have been the first Freewill Baptist minister settled in the State, and for thirty years he labored there and in adjoining counties, with considerable success.

About the year 1817, John Gould, from Vermont, settled in Choconet, near the New York line, where a church was organized. He was soon ordained, and moved into Berkshire, N. Y., but often preached in that part of Pennsylvania and New York, where he and Chase laid the foundation of the Susquehanna Yearly Meeting.

Both of them were efficient laborers, but our knowledge of their particular efforts or success is sadly deficient.

Early in the autumn of 1817, Rev. Samuel Williams of Maine set out for "the West," and being detained in Westmoreland county, near Pittsburg, he relinquished the idea of pursuing his journey before the next spring. He was a fearless but uncultivated man, and his ardent piety would not allow him to rest when anything could be done in his Master's service. Meetings were appointed, Christ was preached, sinners were reproved, and some of them converted. The first baptism was the next season, when a church was organized that continued to thrive amidst

great opposition. No report was too slanderous for circulation against "the mad Yankee," as he was usually called, and no influence was too oppressive against his persecuted disciples. But his labors were greatly blessed, and the next season he decided to remain in Pennsylvania, where churches multiplied around him, till the Cookstown Quarterly Meeting, and afterwards the Pennsylvania Yearly Meeting, were organized. For many years he sustained a controlling influence, and was regarded as a good and strong man.

The early history of the Freewill Baptists in Pennsylvania is more deficient than that of any other State. It amounts only to the statements given above, which are far from being satisfactory.

CHURCHES ORGANIZED. The only churches *known* to have been organized in this decade were Choconet and Cookstown.

ORDINATIONS. In 1817, James M. Shurtliff; and in 1818, James Williams.

CHAPTER XX.

OHIO.

1804—1820.

Rev. Eli Stedman—Locates in Southeastern Ohio—Church at Rutland—Colby's Visit—His Journey through Seventy Miles of Woods—Athens Quarterly Meeting—David Dudley—Avery Moulton—Rufus Cheney in Southern Ohio—Revival in Meigs County—Yearly Meeting Organized—Fall of a Minister—Yearly Meeting unites with the Christians—Moses Dudley in Southwestern Ohio—Hinkley in Northern Ohio—Churches at Harrisville and Milan—Churches Organized—Ordinations.

REV. ELI STEDMAN of Tunbridge, Vt., was ordained in 1802, and in 1804 removed to Ohio, to the southeastern part of the State, and soon located himself at Rutland, Meigs county. He did not give himself wholly to the work of the ministry, but preached on the Sabbath, and what time could be spared from secular labor through the week, he devoted to the cause of Christ, visiting in their cabins the pioneer settlers, and preaching, so far as he was able, without compensation. For five years his efforts were baffled, but he persevered, and a revival was then enjoyed, and a church of ten members was organized at Rutland, in February, 1810. It is believed to have been the first Freewill Baptist church in the State, and numbered forty members before the close of the year. Large additions were made in 1812.

John Colby travelled through Ohio in 1810. Entering the State from Pittsburg, Pa., he passed through Steubenville, Zanesville, Chillicothe, and Cincinnati, preaching almost every day as he travelled. At the last named

place, he made this entry in his journal: "Cincinnati is a flourishing town considering its age, (not twenty years old,) and contains five hundred dwelling houses. An appointment was made for me at the Methodist meeting house, which I attended." A few miles from the city, he unexpectedly met Jeremiah Ballard, formerly from Unity, N. H., who now appeared to be a consistent minister of the gospel, though not calling himself a Freewill Baptist. At Dayton he attended the Christian Conference, and preached to a large audience in a grove. Homeward bound, he passed nine miles north of "High Bank," then a dense forest, but now the State capital, and crossed what was then called "the wilderness," an unsettled tract of country, seventy miles in width. The first night was passed at an Indian settlement, where he saw nothing to eat save two or three potatoes that an old squaw was roasting for supper. He says, "I tied my horse to a tree, and at bed time the Indians wrapped themselves in their blankets and lay down on the ground. I took my chance among them; wrapped me in my over-coat, put my saddle-bags for a pillow, and slept very well. The guns, bows and arrows, tomahawks and knives, were plenty about the wigwam, but I rested securely. The next morning I started early, and expected to lie in the woods that night, as it was fifty miles through the wilderness. I travelled thirty-six miles when night overtook me, and to my unspeakable joy and surprise, I came to a house where a family had moved in a few days before."

Colby was two months in the State, and preached repeatedly in the different localities as he travelled. Churches were soon established at different points on the route, and the hand of Providence in this missionary tour will be shown in the next Decade.

At the New Hampshire Yearly Meeting in 1814, intelligence was received from Ohio, where Stedman was making continued aggression upon the powers of darkness. At the November session, it was reported that several

churches had been established, and the Athens Quarterly Meeting organized. The next year Stedman and the feeble churches were greatly encouraged by the arrival of David Dudley from Maine, a brother of Rev. Thomas Dudley, and a nephew of Rev. Moses Dudley. He had felt for sometime that his field of labor was in the West, and, daring to resist his convictions of duty no longer, he went to Ohio. He united with the church in Rutland, and immediately began to preach, travelling as an evangelist almost constantly for a few years, and witnessing the continued prosperity of Zion. After two years of successful labor he received ordination, and was one of the founders of Freewill Baptist interests in different parts of the State.

In 1816, Rev. Avery Moulton, from Canada East, went to Conneaut, and, for a few months, travelled and preached in that part of the State called the Western Reserve. Many of the people had come from New England, and were anxious to enjoy religious privileges in their new homes, so that Moulton seriously thought of settling there. But his arduous labors and great privations in Canada had already laid the foundation of declining health and premature old age, so that he finally decided that it was not his duty to go west.

Rev. Rufus Cheney of Attica, N. Y., formerly from Vermont, removed to Ohio in 1817, and settled at Porter, on the Ohio river, ten miles east of Portsmouth. He there found himself alone religiously, being fifty miles or more from the churches in the Athens Quarterly Meeting ; but he immediately began to proclaim the gospel of Christ. The country was new and thinly inhabited, but the people were interested in religion, and in September a church of seven members was organized, himself and Marcus Kilborn, one of his spiritual children from New York, being two of its members. The revival continued for three years, David Dudley from Meigs county laboring there a part of the time. The people came out to meeting from

all directions, some of them travelling eight or ten miles through those dense forests to hear the word of life ; and more than one hundred were added to the church. The labors of Cheney were greatly blessed, and he continued the pastoral care of the church during his residence in Ohio, which was five or six years. This was the origin of the Little Scioto Quarterly Meeting.

God had visited the Athens Quarterly Meeting in great mercy the previous year, and the revival continued into the present season. Stedman and Dudley were now assisted by James J. Greene, Elisha Rathburn, Aaron Hatch, and Barzillai H. Miles, who were this year ordained. Those were the days of Zion's prosperity. Churches had increased in number, till there were a dozen or more, the Athens Quarterly Meeting had been divided, and the Muskingum Quarterly Meeting organized. The two had united in a Yearly Meeting, and all efforts now seemed to be a perfect success. But how transient are all earthly joys ! Sin comes in to mar the Christian's peace, when it is the least expected. So it was in the Ohio Yearly Meeting. At its session in 1818, one of the leading ministers, having been charged with a crime that greatly reproached religion, as well as disgraced himself, came before his brethren and confessed his guilt with the most evident tokens of sincere grief and penitence. Friends and foes were alike astonished, and the penitent man did all that could be done to atone for his fault. He confessed in public ; and on his knees in private, with tremulous voice and streaming eyes, begged his brethren to forgive him. All were ready to do this, but many were of opinion that his credentials should be returned, as he could no longer preach with success. The wicked now raised the shout of triumph, ministers were inexperienced, churches were feeble, and all seemed paralyzed in faith and effort. Many could see no prospect of rising above the depressing influences, and gave up all as lost. Others could see light in Christ, but being left by their brethren, and half discour-

aged themselves, their resistance was overcome by the swelling tide of evil.

At the next Yearly Meeting in August, they were visited by several preachers of the "Christian Order," who proposed a union between the two bodies. A conference was appointed for this purpose, and the union consummated. Dudley and several laymen objected, but a majority in every church approved the arrangement, and for five years not a church or minister was there known by the name of Freewill Baptist. Stedman preached occasionally, and Dudley removed to the interior of the State. Other ministers left, and Zion was greatly reproached.

Rev. Moses Dudley of Phillips, Me., removed to Warren county in the southwest part of the State in the spring of 1818. The country was new, the privations many, the people wicked, and no Freewill Baptist church or minister within fifty miles of him. His family was large, his resources were limited, and so formidable were the obstacles in the way of successful preaching, that he deliberately concluded to provide for his own household, both temporally and spiritually, and leave the work of the minister to be decided by future circumstances. In the autumn of the next year he was the victim of a prevailing sickness, and, when lying apparently at the point of death, his reflections were far from satisfactory, and he longed to recover that he might retrieve the wrong of his past indifference. On that sick bed he resolved, if life was spared, to warn sinners of their danger, and proclaim the blessings of salvation. He slowly recovered, and this decade closes with the above purpose in his heart, which he faithfully carried into execution for more than twenty years.

Early in 1819, Rev. J. N. Hinkley, of New York, spent a few months in northern Ohio. He found a few Christians, who were revived, and sinners were converted. At Harrisville, Medina county, he organized a small church, which had but little efficiency for many years, and finally became extinct. While in existence, it was a point

of Christian light and effort, where itinerant ministers were accustomed to call, and around it sow the seed of gospel truth. It was, indeed, the germ of the Medina Quarterly Meeting. At Milan, in Huron county, [now Erie,] he organized another church, that stood as a moral light amidst the surrounding darkness, till other efforts were made, and churches were organized, and the Huron Quarterly Meeting established. •

CHURCHES ORGANIZED. There were several churches organized in southeastern Ohio in this decade, but the name of only one is now known. Churches are known to have been organized as follows: In 1810, Rutland; '17, Porter; '19, Harrisville, and Milan.

ORDINATIONS. In 1817, David Dudley, Barzillai H. Miles, and Elisha Rathburn; 1818, Aaron Hatch.

CHAPTER XXI.

THE FOURTH DECADE.

1810—1820.

Review—Reflections on Colby's Journey to Ohio—On his Death—Clarissa H. Danforth—The Press—Religious Magazine—Life of Colby—Ebenezer Chase—Religious Informer—Proposed Union of the Free-will Baptists and Christians—Ordinations—War with England—Avery Moulton Arrested—Mayhew Clark in Camp—Scarcity of Provisions—Spotted Fever.

A REVIEW of the ten years constituting this decade, affords great encouragement to the Christian, though some of the trials were painfully severe. Many, very many, were the reformations that counted their converts by scores ; but exclusive of all these, there were more than thirty churches, each of which reported the number of conversions to be one hundred or more, and in three of them they exceeded two hundred each. At some Quarterly Meetings, every church reported more or less revival interest, and there must have been in the denomination a large annual increase in numbers.

Accessions to the ministry in this decade greatly exceeded in number all that had been ordained in the previous thirty years. Nearly one hundred are known to have been inducted into the sacred office, while only six were removed by death. More than one hundred churches were organized, but the number that lost their visibility must have been considerable. Seven small Quarterly Meetings were organized, besides the two in Ohio that united with the New Lights, or Christian order.

The statistics of the denomination cannot be ascertained with certainty, but the following *estimate* is based upon data that prove it not far from correct. At the commencement of 1820, there were about 220 churches, 14 Quarterly Meetings, 4 annual sessions of the Yearly Meeting, about 9000 church members, and 200 ministers.

Colby's journey to Ohio in 1810, apparently unnecessary and chimerical, was doubtless from the Lord. He was never able to explain satisfactorily to others, if, indeed, he could satisfy himself, *why* he took that long and arduous tour, only as it was in obedience to the call of God. That strong impression, that almost audible voice, which said to him again and again, "Go unto Ohio, that great country, and preach in it the preaching I bid thee," was all inexplicable in his day, but the providences of God in the subsequent ten years make it all plain to us. That journey was required by the great Head of the church, as a reconnoisance of the country, for the extension of Christian doctrines and usages.

Colby was a forerunner to prepare the way of the Lord, and how interesting, in view of the recorded facts of this decade, to follow him outward and homeward, and observe the churches springing up along his track a few years after. He passed directly through two of the Free Communion Baptist Quarterly Meetings in New York—the Rensselaer and Otsego—and was the guest of one of their preachers, Rev. Thomas Tallman. Then commenced the acquaintance of the two denominations, which was mutually cultivated till thirty years afterwards, when the most perfect union was consummated.¹ In the vicinity of Owego, N. Y., and some of the border towns in Pennsylvania, he preached several times, and there was established a permanent Freewill Baptist interest a few years after.

¹ It is proposed to give the History of the Free Communion Baptists in the next Volume, in connection with their union with the Freewill Baptists. A chapter or two will probably be devoted to their rise and progress.

In 1816, Rev. Daniel Chase of Vermont removed to northeastern Pennsylvania, and for thirty years labored in that part of the vineyard. The next year Freewill Baptists from Vermont settled near Owego, N. Y., where churches and a Quarterly Meeting were soon organized.

On his way from the interior to western Pennsylvania, an unrecognized hand led Colby forty miles from the direct route into the very southwest part of the State. His own journal says, "The succeeding week, leaving the main road to Pittsburg, I took a southerly direction, crossed the Canawaw river, the Loyalhanna, and passed Unity township, Mount Pleasant, and Conalsville. I then crossed the Youghiogheny, and took the road to Pittsburg. I passed through Dunbar and Cookstown." This was the very section of country in which Rev. Samuel Williams stopped on his way to Ohio in 1817, and where he finally settled. And three of the churches in the Pennsylvania Yearly Meeting were organized in the places mentioned in the above extract—Loyalhanna, Dunbar, and Cookstown.

In southwestern Ohio he preached repeatedly for a few weeks ; and that was the locality to which Moses Dudley removed in 1818, and where the Miami Quarterly Meeting was soon organized. And yet farther, Colby says, " I crossed the Whitewater and went down into the Indian territory, which lies southwest of the State of Ohio." He preached a few times there, and, if we may be allowed to go a few months only into the next decade, we shall find Rev. Marcus Kilborn there, commencing an interest that ultimately became the Indiana Yearly Meeting.

On his return, Colby passed within half a day's ride of the place where David Dudley, ten years after, unfurled the banner of free salvation in central Ohio ; and directly through the territory now occupied by the Marion Yearly Meeting. A few years after his return, we find Avery Moulton and others preaching in northeastern Ohio, and the corner of Pennsylvania, along his homeward route ; and Folsom, Jenkins, and Carey planting churches in

western New York, where the Erie and Chatauque Quarterly Meetings have since arisen. The Bethany Quarterly Meeting was organized three years after this tour, and through some of the towns in which its churches were soon located, Colby must have travelled.

Now, who will presume to say that the planting of churches in the same decade, at eight or ten different points along this route, some of them a thousand miles from New England, was all accidental? Colby travelled extensively among the churches after his return, and, like the missionary who has seen the wants of the destitute, and has done something towards their supply, he must have told of the open doors for preaching the gospel in the West. It is no stretch of credulity to believe that his verbal accounts of that promising country, and the particulars of his own journey, as given in his published Life, influenced other pious men to remove west for the good they might impart as well as receive. The Spirit of the Lord as evidently directed Colby to Ohio, in view of the expansion of the denomination's influence, as to New Hampshire, Maine, or Rhode Island. His career was short but brilliant, and sufficient to mark with prominence this decade. His death, next to that of Randall, was universally deplored, as sad for his friends, the church, and the world. But the impress of his life, so devoted, self-denying, and energetic; and the subduing power of his spirit, so meek, trustful, and resigned; will never be lost. They had a moulding influence in his day, and they still have in ours. Pious young men will catch his spirit, live his life, and transmit his example to their successors.

The sensation preacher of this decade was Clarissa H. Danforth. Her clear articulation, strong voice, command of language, self-possession, deep piety, and good common sense, rendered her an effective speaker; and whoever could divest himself of prejudice against a woman's appearance in public, listened to her preaching with profit as well as delight.

The Press was brought into efficient service in the cause of Christ, for the first time in this decade. After Elias Smith had carried his most zealous adherents over to the Christian denomination, there were still left among the Freewill Baptists many admirers of the man and his liberal views. They patronized his organ, *The Herald of Gospel Liberty*, and were greatly influenced by its theology and lax notions of discipline. The importance of some counteracting publication was deeply felt, and in 1811, John Buzzell commenced "*A Religious Magazine*," which was published quarterly for two years, and then suspended till 1820, when the second volume commenced. The design of this work, says its author, "was to call the attention of ministers and churches to their first principles, and, if possible, prevent them from imbibing the erroneous opinions which at that time were zealously propagated among them. Also, to restore them to their primitive order, and to save the connection from utter ruin ; an event which, in that time of excitement, many feared would take place." It was the first contribution to our denominational literature, "*Containing a Short History of the Church of Christ ; also a Particular Account of Late Revivals*." Each number contained thirty-six pages, and was equally appropriated to the historical and revival intelligence. The work was published on subscription, and did good service in the cause of truth, by presenting the doctrines and usages of the fathers, the landmarks they set up, and the modifications of thirty years of experience. It was a text-book of precedents, a treasury of historical facts, and a harmonizing visitor among the conflicting elements in the churches.

The Life of Colby was published early in 1816, and was a useful little volume of 250 pages. After his death in 1817, a new edition was issued, the two volumes in one. The fact that this work has passed through several editions, and is still in good demand, shows the estimation in which it has ever been held, and no Christian can peruse

those pages without breathing an earnest desire for more of the active, trustful, Christ-like spirit of Colby.

The first volume of the Religious Magazine closed with the year 1812, when other denominations were scattering their publications with laudable zeal, and securing to themselves the favor and confidence of the reading public. Freewill Baptists saw their own disadvantageous position, with no periodical for the instruction of their people, or the enlistment of others whose sympathies and services might be secured. They mourned over this sad state of things, but how to remedy the evil was a question of doubtful solution. Year after year passed on, and no source of encouragement was found.

In the rural town of Andover, N. H., twenty-five miles northwest of Concord, lived a minister who had become a Christian when fifteen years of age, and united with the Calvinistic Baptists. After a few years his doctrinal views were found to differ from those of his brethren, and their fellowship was withdrawn. He had heard of the Freewill Baptists, and sought their acquaintance, but could find no publication containing even an outline of their faith and practice. He had a personal interview with a few ministers, and united with the denomination. In 1810 he was examined for ordination, and objections were made to his preparing plans of sermons, and carrying one in his Bible when he expected to preach. As an honest man and faithful minister, he could not refrain from meditation, or the study of subjects on which he intended to preach ; but for eleven years after this he never used a pen in his pulpit preparations.

During the publication of the Religious Magazine he was greatly encouraged, and when that was suspended, he still hoped that something else would soon supply its place. But six years of disappointed anxiety brought him to a state of mind in which he felt impressed to make an effort himself to supply the want. But he had no experience in editorial life, no capital for opening a printing of-

fice, and no endorsers to ensure success. He did have, however, education, industry, and enterprise ; and he ultimately felt himself called by God to give the denomination a periodical ; and this he resolved to do, even if he had to work off the paper, as well as furnish copy, with his own hands.

In May, 1819, the Elders' Conference at Weare gave him many kind words of cheer, and the record says, "Elder Ebenezer Chase laid before Conference his *Prospectus* for the publication of a newspaper, to be entitled 'THE RELIGIOUS INFORMER.' Voted to approbate and encourage the same." He immediately bought a press and type, hired a journeyman printer, and himself and sons went into the office as apprentices. The first number of the Informer was issued at Andover, July 20, 1819, with a subscription list of only one hundred and forty. It was a small sheet in pamphlet form, of eight pages, and printed once in two weeks, at seventy-five cents in advance. It contained notices of Quarterly and Yearly Meetings, revivals, ordinations, dedications, organization of churches, and a summary of religious and general intelligence. At the expiration of six months it was enlarged to sixteen pages, was printed monthly, and so liberal was the patronage that the price was reduced to fifty cents. Under the influence of its order-loving editor, the Informer did invaluable service in securing regularity and uniformity in the churches and Quarterly Meetings. It greatly aided in sustaining a uniform interest in religion, extended the acquaintance of Freewill Baptists, and enlarged their sphere of usefulness.

The Christian denomination was rapidly increasing during this decade, and so strong was the sympathy between it and the Freewill Baptists, that the idea of a union of the two denominations was seriously entertained by many. Elias Smith had become a Universalist, and no longer associated with either body, but his two peculiar doctrines, that Christ is not God, and that the wicked will be anni-

hilated, were still cherished by the Christian denomination. As the Freewill Baptists were not quite unanimous in rejecting these doctrines, and as they were known to be a tolerant people, it was thought by some that the two denominations were more in harmony with each other than had been supposed. To ascertain the points of agreement and difference, an Elders' Conference of the New Durham Quarterly Meeting was held at Candia, N. H., August 21, 1818. The attendance was large, and both bodies were well represented. Rev. Samuel B. Dyer was chosen Moderator, and it was voted, "that there be an investigation of the difference between the Freewill Baptists and the Christians, so called." The Chairman was appointed to speak for the former, and Rev. Abner Jones for the latter. The record says, "Had much conversation on the above subject, especially concerning our blessed Lord and Saviour, Jesus Christ. We found quite a union in our hearts, while much Christian forbearance was manifest. Agreed to the following: 'The people commonly known as Freewill Baptists, and the people known by the Christian name, mutually agree to hold their present visible [church] standing; yet agree to walk in Christian fellowship, and assist each other in all the common concerns of the kingdom of Christ.'" This agreement was signed by six ministers on one side and five on the other. Similar meetings, with similar results, were held at different places in New England. A Conference was held at Covington, western New York, in 1820, to effect "a greater union between the people called Freewill Baptists, and the people called Christians." Rev. J. N. Hinkley was chosen Moderator, and Rev. Joseph Badger, Clerk. The report of the meeting says, "Appointed Eld. Nathaniel Brown to give a statement relative to the order and practice of the Freewill Baptists, and Eld. David Millard, of the Christians; on which statements many queries were raised, and important and judicious remarks were made, in the greatest harmony and tenderness. The following difference in prac-

tice was found to exist: The Baptists do not receive any as church members who have not been baptized by immersion, though they extend fellowship and communion to all who live in newness of life. The Christians receive all as church members, who give evidence that they have passed from death unto life. Found no particular difference in doctrine, except on the character of God and his Son, and on this subject it is not sufficient to break fellowship." A spirit of union was cultivated by this interchange of views, but nothing like a fusion of the two organizations was attempted.

The entire Yearly Meeting in Ohio, as has been already stated, went over to the Christian order in 1819, and it will be seen from the above statements that vigorous efforts were made on the part of many to effect a general union. Because of the fraternal feeling between the two denominations, and the claims of certain Christian preachers, that there was no essential difference between them, many, of partial acquaintance with the Freewill Baptists, have believed them to be Unitarians, and otherwise heretical, very much to their discredit. But this error was ultimately corrected, and the two denominations now work in harmony, the same as others do, each attending to its own field of labor.

The Ordinations of men were attended in a few instances with improprieties that called for correction, and at the Yearly Meeting in 1810, it was "Voted that unless there are as many as two or three elders present at the ordination of a teaching elder, we shall not consider the ordination as valid." In the Vermont Yearly Meeting it was afterwards "Voted that there shall be no ordination hereafter considered as valid by us, except the candidate first pass an examination at some Elders' Conference, Quarterly or Yearly Meeting, and receive approbation there: *Provided*, however, that in certain cases, a brother may be examined before a council appointed by the Conference."

War. All Europe was involved in war with Napoleon at the commencement of this decade ; and the overbearing measures of England towards the United States, then maintaining strict neutrality, at length became intolerable, and war was declared June 18, 1812. Alternate victories and defeats attended the American arms, but the pecuniary and moral influence of the war was all wrong. Political feeling was most intense, and its bitterness often divided families and churches. During the two and a half years that it continued, religion greatly declined, though many churches enjoyed considerable prosperity. Ministers were differently affected by it, as the following incidents will show.

Rev. Avery Moulton was the leading Freewill Baptist minister in Canada, and being a native of the States, where most of his friends resided, he was closely watched. Preaching one day from the text, " My kingdom is not of this world. If my kingdom were of this world, then would my servants fight ; " he was suspected of treason, and an enemy informed against him. The magistrate required bonds for his appearance at court, but he said it was unnecessary, as he would be at his service. He was engaged at the time in a reformation at Compton, and several desired baptism before the trial, as fears were entertained that he would be carried as a prisoner to Montreal. On the very day that the court was to convene, and in front of the very house where it was to sit, the people assembled in large numbers at an early hour, and he administered the ordinance to quite a number, no one being more happy than himself. Changing his raiment, he walked immediately to the place of trial, and took his seat in front of the judge, with conscious innocence and perfect self-possession, " while an awful silence pervaded the assembly." The trial commenced, and, suffice it to say, nothing was proved against him. He made his own defence, saying, " I have done ' nothing worthy of death, or of bonds ; ' " " but this I confess unto thee, that after the

way which they call heresy, so worship I the God of my fathers.’’ As he continued his defence of the rights of a Christian minister, the brethren who had assembled in considerable numbers, became too much excited to restrain their emotions, and witnessed to the truth of his statements with a hearty “amen.” Before the plea was ended, the responses were so frequent that the trial assumed the appearance of a meeting of worship. His innocence was so clear that the judge immediately dismissed the case, and he was honorably discharged.

In 1814, the British hovered around Portsmouth, N. H., and an attack was every day expected. The militia were called out, and Mayhew Clark of Ossipee was drafted. He was a licensed preacher, and had been in the practice of holding meetings for four or five years. When stationed at Portsmouth, in obedience to his country’s call, he forgot not that he was a soldier of the cross, and called by the great Captain of his salvation to preach the gospel of peace. “One morning at early dawn,” he says, “I left my bunk and walked through the barracks, singing a spiritual hymn, to call out the soldiers of Christ, if any there were in the camp. Three came out the first time, and a morning prayer meeting was appointed at the cook house, at day-break. The third day I was summoned to the officers’ quarters, expecting to be reproved, and forbidden to continue our meetings. Great and joyful was my surprise, when they asked me to sing and pray with them, and invited me to come every evening, with the assurance that no other duty would be required of me than the voluntary one I had chosen to perform in the cause of religion. My opportunities to labor for Christ were now all that I could desire, and the prayer meetings were not only continued, but at 4 o’clock every fair day, I held a meeting at the water side, and the Lord met with us. Sinners were converted and backsliders were reclaimed, about sixty in number.”

During the two and a half years of actual war, many

lives were lost on sea and land, a vast amount of property was destroyed along the coast, and horrid depredations were committed by the savages along the frontier. A great change came over the nation in February, 1815, when it was known that a treaty of peace had been signed at Ghent on the 24th of December. The army was disbanded, party spirit subsided, business revived, and prosperity again smiled. But the war had so relaxed the moral energies of even Christian men, that profanity, Sabbath breaking, intemperance, and a general dissolute- ness in life and manners, were becoming fearfully prevalent. All good men saw that if the onward strides of evil were not speedily checked, the worst results of the war had not been experienced. Christians began to bestir themselves, citizens took measures to correct and purify public sentiment, and magistrates were more prompt in enforcing the sanctions of law. Heaven blessed these salutary efforts, and the tide of dissipation soon began to ebb.

If famine and pestilence did not follow in the sword's wake, extreme scarcity of provisions and a most sweep- ing sickness did. The years 1814, '15, and '16 were cold, unproductive seasons. A heavy frost early in September, 1814, so ruined the crops that the odor from fields of rotten corn was offensive to travellers. 1816 was noted as the "Cold Season." It was late before seed could be put into the ground, and severe frosts prevented a ripened harvest. Indeed, frosts were seen every month in the year, and snows also, with the exception of July. Snow fell on three different days in June, and on the night of the 13th, water, in exposed vessels, was frozen to the thickness of three-fourths of an inch. The great West was then unsettled, and furnished no supplies. Hard hearted speculators bought most of the corn and grain for sale in New England, and, monopolizing the market, most extravagant prices were extorted. Corn generally sold at \$2,00 or \$2,50 per bushel, pork at \$12,50 per hundred,

and other things in proportion. Those were hard times for the poor ; and many of the Freewill Baptists being of this class, especially ministers, their wants and sufferings will never be told. The tide of western emigration now set in, and many feeble churches, left with only a few scattering members, lost their visibility.

The Spotted Fever, the most malignant of all diseases that ever swept through New England, clothed hundreds and thousands of families in mourning during this decade. Scarcely a town escaped this terrible visitation, and many small churches were entirely broken up by the death of their substantial members. The churches generally reported great losses by death, and the report from Pittsfield, N. H., to one of the Quarterly Meetings was, “a sick and dying time. Eighty-four in town have recently been called away.” Between 1813 and 1816, including those two years, thousands found an untimely grave, and John Buzzell speaks of those mournful scenes as follows : “ An awful epidemic prevailed through the eastern States, called the spotted fever, of which a vast number of all grades died. It continued its ravages under different forms till about the close of 1816, in which time the churches lost many of their most efficient and valuable members. About the whole attention of ministers and people in many places, seemed to be turned to the care of the sick, the dying, and the dead. Religious meetings were but thinly attended, and, in fact, the war, the great scarcity of provisions, and the prevailing epidemic, were the all-absorbing topics. A spiritual stupor generally prevailed, and the individuals seized with this alarming complaint, said little or nothing about the state of their souls. And relatives and neighbors seemed to follow their friends to the grave with quite as little emotion.” After a time, men learned to profit by their sufferings, God heard their cries, judgments were stayed, and prosperity, both temporal and spiritual, was again enjoyed.

CHAPTER XXII.

MAINE, NEW BRUNSWICK, AND NOVA SCOTIA.

1820—1830.

Revivals in 1820—Thomas Lewis with the Christians—Yearly Meeting at Parsonsfield—Cape Sable Island—Lock's Gift of a Farm—Death of Tingley—Gorham and Parsonsfield Quarterly Meetings—Revival in Woolwich—Free Mission Society—Death of Blaisdell—Exeter Quarterly Meeting—Elias Hutchins—Montville Quarterly Meeting—Maine Charitable Society—Phinney at Richmond—Revivals in Farmington Quarterly Meeting—Bowdoin Quarterly Meeting—Burbank and Manson in Canada—Farwell and Lewis in Exeter Quarterly Meeting—Hamiltonism—Death of Bullock and Sturgis—Morning Star—McGray in Nova Scotia—Christians in New Brunswick—Church in Smithfield—Wellington—Two Yearly Meetings—Farmington Quarterly Meeting—Edgecomb Free Mission Society—Bradford—Knowlton settles in Maine—Trial with McFarland—Death of Hibbard—Labors of Fairfield and Stevens—Anson Quarterly Meeting—Maxfield—Lemuel Norton—Higgins in New Brunswick—Also Hathaway and Stilson—Death of Lamb and Lock—Frontier Settlements—Hathaway on the Penobscot—Anson Quarterly Meeting—Revivals—Death of Bradford—Churches Organized—Ordinations—Deaths.

THE year 1820 was one of ordinary prosperity. Thirty-two were added to the church in Whitefield, and the labors of George Lamb in Phipsbury were greatly blessed, and a church was there organized. Four other churches and three ministers united with the Edgecomb Quarterly Meeting. In the northern part of the State, from almost every church came the Macedonian cry, "Come over and help us." In Kingfield, Hubbard Chandler saw fifty converted in connection with his labors, and in Cornville and adjoining towns, many were brought to Christ under the labors

of Thomas Lewis and Joseph Merrill. Merrill was a member of the Christian denomination, and now organized a church called the "Christian Band," with which Lewis united, and the entire church in Cornville, save four members. For twelve years, no organized Freewill Baptist interest existed in town.

The Yearly Meeting convened at Parsonsfield, November 4th, and in the afternoon of the first day, the remains of John Blazo, one of the first settlers in town, were brought into the house, and the funeral services were deeply impressive. The suddenness of his death—by lockjaw, occasioned by a slight wound of the thumb—and the faithful sermons which followed by Buzzell, Place, and Woodman, led many to feel the necessity of being also ready. Zachariah Jordan labored there for a few weeks, and, before the revival ceased, one hundred professed to have found mercy.

Rev. Asa McGray had been in Nova Scotia four or five years, and early in 1821, he removed to Cape Sable Island. The people were in great moral darkness, but many of them came to the light and rejoiced in its blessings. A church of nineteen members was organized in March.

The churches in Parsonsfield, Newfield, Waterborough, Belgrade, Farmington, and Second Montville, were revived, and received large additions.

Singular as had been the career of Edward Lock, and various as had been his relations to the denomination, he still retained a friendly feeling towards many of his former companions in Christian labor. He was now living in Belgrade, almost eighty years of age, and in the settlement of his estate, he gave "an excellent farm in the town of Jay," to Revs. John Foster, Ebenezer Scales, and his son, Ward Lock.

REV. PELATIAH TINGLEY had now reached his 87th year, and was a superannuated man. His devotional spirit and denominational interest were still active, and irre-

pressible was his grief during the reign of Cochranism. The Quarterly Meeting was held at Waterborough in January, 1821, and was a precious season, especially to Tingley. He preached one of his short sermons, of eight or ten minutes, and the subsequent labors of Clement Phinney were greatly blessed. Tingley attended the meetings in pleasant weather, and, as his neighbors and townsmen became Christians in large numbers, the great desire of his heart was realized, and he could say with Simeon, "Lord, now lettest thou thy servant depart in peace." A few months after this he requested a visit from several of his brethren in the ministry, and a few other friends. The interview was one of great satisfaction to the good old man, now coming down to the grave, and, rising from the bed, he stood in his sick-dress, Divinely supported, and preached for a few minutes from the text, "Render, therefore, unto Cæsar the things which are Cæsar's, and unto God the things that are God's." The sermon was practical, clearly enforcing Christian duty in both temporal and spiritual things. He failed fast after this visit from his friends, and died early in the autumn, full of years and good works. His only child, Mrs. Burrows, soon followed him to the land of rest.

Tingley was a man of few words, but of close observation. As a man of learning and wisdom, his opinion was often sought, and kindly given, though sometimes with merited severity. A young sprig of a minister once engrossed the entire conversation, when a number of clergymen were present. There seemed to be no limit to his volubility, flying from one subject and person to another, till he turned to the venerable man whom all revered but himself, and said, "Father Tingley, we read of Judas' 'part of this ministry ;' and what part do you think that was?" Fixing his reproving eye on the loquacious inquirer, and waiting just long enough to secure the attention of all present, Tingley said, "I think it was the *talkative* part, sir."

“Tingley enriched his mind with classic lore,
And laid up knowledge as a precious store ;
Not as a miser hoards his gold, to count,
To call his own, adoring the amount—
His time, his talents, learning, all were given
To truth, the cause of Jesus, and to Heaven.”¹

The Parsonsfield and Gorham Quarterly Meetings united in the year 1800, and continued so till 1822, when they were divided as formerly. The first session of the Gorham Quarterly Meeting [now Cumberland] was held at Raymond, May 24th, Zachariah Jordan was chosen Clerk, and the reports from the churches were not very encouraging. The Parsonsfield Quarterly Meeting convened at Ossipee, N. H., August 21st, and the Magazine says, “The forenoon was spent as usual, in giving and hearing reports from the several churches, which were very refreshing. The ministers appeared to be fervent in their prayers, united in their sentiments, and more than commonly engaged for the prosperity of pure religion.”

Large additions were made to the church in Phillips, under the labors of Hubbard Chandler, who was this year ordained. Samuel F. Whitten labored with good success in Palermo. With the assistance of a council, mutual confidence was restored between Rev. J. M. Bailey and the church in Woolwich, when both engaged in the work of the Lord, assisted by Rev. Allen Files, and more than one hundred were converted.

The Farmington Quarterly Meeting, soon after its organization, proposed that the churches should assess themselves for the support of their meetings ; and in 1799 it offered to support any acceptable minister that would come and labor within its limits. This was in advance of other Quarterly Meetings, and to it belongs the credit of making the first organized effort in the cause of Home Missions. In 1823, it “Voted to form a Society for the purpose of promoting Free Missions in Maine.” This “Free

¹ Freewill Baptist Magazine, Vol. I., p. 127.

Mission Society" was duly organized, and the Quarterly Meeting ordered three hundred copies of its Constitution and Circular Letter printed for gratuitous distribution among the churches and other Quarterly Meetings. The precise nature, extent, and success of this missionary society have not been ascertained, but its organization continued till 1835, when it gave place to another, auxiliary to the Freewill Baptist Home Mission Society. An extensive revival was enjoyed in Wilton under the labors of Hubbard Chandler and Elias Hutchins, and considerable accessions were made to the churches in Sumner, Lebanon, Saco, and Bristol ; and four churches were added to the Montville Quarterly Meeting.

REV. JOHN BLAISDELL of Lebanon had been twenty-four years in the ministry. His labors had been mostly confined to his own town, and those adjoining, and it was his great privilege to see the church constantly increasing in strength and numbers during the whole time. He had been compelled, for many years, to pay his annual tax to the Congregationalists, and this so embittered him against ministerial support that he would never receive any compensation for his services, even when voluntarily offered, but sustained himself by cultivating his farm with his own hands. He had seen the last of his twelve children gathered into the fold of Christ, and, while a precious revival was in progress, the summons came, and he departed for the better land, aged 66.

There are traces of a Quarterly Meeting organized by Rev. Samuel Hutchins in 1821, consisting of three churches from the northeast part of the Farmington Quarterly Meeting. But no record, beyond a simple allusion to the above statement, speaks of any session till three years after this. From letters and reports of Quarterly and Yearly Meetings, published in the Religious Informer, it is quite certain that the Exeter Quarterly Meeting had no efficiency, and probably no existence till 1824, when, at

the January session of the Farmington Quarterly Meeting, seven churches were dismissed, and an organization soon followed.

Elias Hutchins of New Portland was now coming into notice as a promising young man. He had been a faithful Christian for more than five years, and a useful preacher between one and two, and February 1st he was ordained at the house of Col. Charles Morse in Wilton. Rev. Ward Lock preached the sermon, Ebenezer Scales made the prayer, John Foster gave the charge, and his uncle, Samuel Hutchins, gave the hand of fellowship.

The church in Newfield enjoyed a continued revival for twelve months, under the labors of Benjamin S. Manson and Shubael Boston. Large additions were made to the churches in Buckfield, Sumner, and Montville. In Dixmont and Newbury, David Swett baptized one hundred and six in three months. Never had the Montville Quarterly Meeting enjoyed such prosperity as now. At the June session it numbered 24 churches, and 1000 members; and 14 ordained ministers were present.

“The Maine Freewill Baptist Charitable Society” was organized November 27, 1824—John Buzzell, President, Elias Libby, Vice President, Samuel Burbank, Secretary, Henry Hobbs, Treasurer, and Winborn A. Drew, Jeremiah Bullock, and Zachariah Jordan, Directors. Its object was to aid indigent Christians, especially ministers.

Clement Phinney had secured a home for his family in Harrison, but found no “abiding place” for himself, and expected none this side of heaven. His home was wherever duty called him; and that was in no one place for any great length of time. Never has the Lord had a watchman more constantly on the tower, or more ready, in view of the Macedonian calls, to say, “Here am I, send me.” In 1825 he was sent to Richmond, and for several days held a union meeting for all Christians to supplicate the grace of God, and a revival spirit. The Quarterly Meeting was held there in February, when the revi-

val commenced, and Phinney continued on the ground. Sectarian jealousies began to rise, but he promptly checked them, and the work advanced with great power. Allen Files and Joseph Robinson were his co-laborers, and more than one hundred made a profession of religion in that town alone, sixty-six of them uniting to form the Second church in Richmond. Its organization was the closing scene of the revival, and primitively rude, but deeply impressive. It was in June when the last of the converts were buried with Christ in baptism, and, as "the multitude in attendance" stood by the water side, Phinney briefly explained a few of the fundamental doctrines of the gospel, and said, "If any present wish to unite and form a Freewill Baptist church, they will come forward." About seventy came forward, formed a circle, joined hands, knelt in prayer, and solemnly gave themselves to God and each other in covenant obligations. Officers were chosen, and they were pronounced a church of Christ. Phinney then said, "I have now labored with you fifteen weeks, night and day; many here have been almost persuaded to become Christians; to-day I leave you; before I go I wish to pray once more, especially for such as design now to seek Christ. Let them form a circle within the church." Many came forward, and "in that prayer," said he, "I was nearer heaven than I ever expect to be again till I arrive there." The work extended into the adjacent towns, and continued through the season.

In the Farmington Quarterly Meeting revivals were never more general or more extensive. About one hundred were converted in Fayette, and two hundred in Farmington. Most of the old churches were greatly strengthened, and five new ones were organized and united with the Quarterly Meeting. In Limington, John Stevens and B. S. Manson were successful in their labors, one hundred and thirty having indulged a hope in Christ.

At the July session of the Edgecomb Quarterly Meeting,

it was unanimously agreed to divide it, and that the new one should include three churches on the coast, and all between the Androscoggin and Kennebec rivers, till it reached the boundary of the Farmington Quarterly Meeting on the north. There were probably twelve churches in all —Phipsbury, Harpswell, Brunswick, Durham, Bowdoin, two in Richmond, two in Lisbon, one in Lewiston, Greene, and Gardiner. They met at Bowdoin, October 1st, and organized as the Bowdoin Quarterly Meeting.

At the January session of the Parsonsfield Quarterly Meeting, John Buzzell laid before Conference a letter that he had recently received from Farnham, Canada East, requesting a visit from some of the ministry. The writer, Samuel Austin, formerly from Ossipee, N. H., explained the request, and accompanying it was a petition numerously signed. Revs. Samuel Burbank and B. S. Manson were appointed to visit them in behalf of the Quarterly Meeting, and were furnished with a crown apiece to meet their expenses.²

At the June session of the Montville Quarterly Meeting, Revs. Josiah Farwell and Lincoln Lewis were sent on a tour through the Exeter Quarterly Meeting, and into “the Piscataquis country,” to visit the feeble churches and explore that northern region between the Kennebec and Penobscot rivers. Their report was favorable, and other ministers afterwards went there and greatly aided the small churches in that Quarterly Meeting.

Hamiltonism had its origin in that part of the State, and about the present time. Jonathan Hamilton experienced religion under the labors of Rev. Thomas Lewis, but united with the Christian denomination. He became a backslider, was reclaimed in 1824, and engaged in a series of revival efforts with Richard Ramsdell (a Christian minister) and Jonathan Robinson (formerly a C. Baptist), and by them he was now ordained. Many were converted, a few churches were organized, and they united in a

² See the account of this Mission in Chapter xxiv.

Yearly Conference. In doctrine and usages they agreed mainly with the Freewill Baptists, but were anti-masonic, and soon claimed that the denomination had become proud and formal, while they occupied the old ground of the fathers. Divisions and secessions followed in some of our churches, and a bitter spirit of alienation was generally prevalent. They increased in numbers till Hamilton lost his standing by gross immoralities. Their churches are now few and feeble, and their ministers not very efficient.

REV. CHRISTOPHER BULLOCK died at East Parsonsfield in the spring of 1825, aged 64. He was a native of Rhode Island, commenced preaching in 1804, was ordained at Richmond, N. H., in 1808, and removed to Maine in 1814. He was a man of fair talent, excellent pastoral gift, and his nine years' labor at Parsonsfield was a blessing to that place.

REV. NATHANIEL STURGIS of Danville became a Christian on a sick and, as he supposed, dying bed, in 1801. He entered the ministry ten years after, was ordained in 1821, and soon took a journey into the British provinces some 400 miles, to preach a free salvation. He was a man of clear mind and strong judgment, and usually addressed the understanding of men, to the neglect of their sympathies. While at work on his farm, moving a large stone, he received a severe injury in the back, and endured the most distressing pain for nine days, when he was relieved by death, October 29, aged 51. His conversation, during that time, was all on heavenly things, and he said, "I have faith without a doubt."

The first number of the Morning Star was issued at Limerick, in May, 1826. As it was not a local paper, but became the organ of the denomination, the history of its establishment will be given in the Fifth Decade—Chapter xxx.

Rev. Asa McGray had now been ten years in Nova Scotia, and his field of labor had been, in many respects, a trying one. But the assurance that the Christian's "la-

bor is not in vain, in the Lord," was his hope ; and the Divine promise, " Whatsoever is right, that shall ye receive," was his personal comfort. He realized the fulfilment of both ; so that while his own soul was blessed with great peace, the church at Barrington now numbered one hundred and thirty members, and in his vicinity were three other churches and as many ministers. There were also many Christians of free sentiments, scattered over the province, in connection with no denomination.

Under date of May 13th, Ward Lock writes to the Morning Star, saying, " The Lord has poured out his Spirit in the province of New Brunswick, several churches have been gathered, and there are a number of preachers there, whose views of doctrine and discipline are similar to ours ; and they wish to become acquainted with the Freewill Baptists of Maine."

The Edgecomb Quarterly Meeting was now greatly enlarging its borders, and this year received an addition of five churches. The prosperity of the Farmington Quarterly Meeting was also unparalleled. Seven churches reported revivals in June, and seventeen in September. At East Pond plantation [now Smithfield] there had been no religious meeting for six months, and, in October, a few Christians agreed to meet weekly for prayer. At the third meeting, several persons confessed their need of religion, and commenced a life of prayer. Hubbard Chandler and others visited the place, a church was organized, and the gracious work continued till seventy were brought to Christ. Rev. Ephraim Johnson now removed to Wellington, a more northern location than any minister had yet taken, where a church was gathered the next year, from which the Wellington Quarterly Meeting afterwards took its name. Revivals were also reported from Wiscasset, Kennebunkport, Danville, Lewiston, Wales, Poland, Minot, Harrison, Starks, New Portland, and Waterborough.

Arrangements were now made for the establishment of a General Conference, and the two sessions of the Yearly

Meeting annually held in Maine, became two distinct Yearly Meetings in 1827, known as the Maine Western, or Parsonsfield, and the Maine Eastern.

The Farmington Quarterly Meeting was now enjoying continued prosperity. It was prompt in the transaction of business, and, as few of the churches had settled pastors, committees were appointed, who visited them with great regularity. At the January session, eleven different ministers were thus appointed; and the sermons by Stinchfield and Samuel Hutchins were delivered with great power. A correspondence was held with those brethren who had emigrated to Ohio, and corresponding delegates were sent to the other Quarterly Meetings in Maine. At the June session one church was received, one hundred and two additions were reported, and requests were presented for the license of five young men. In August, there was an addition of three churches, and two hundred and ten members. In October, thirty-five of the forty churches were reported, and 400 copies of the Minutes of that session were printed.

In the Edgecomb Quarterly Meeting, it was "recommended that the several members form themselves into a society for religious purposes, after the similitude of the Free Mission Society in the Farmington Quarterly Meeting." Funds were thus collected and disbursed by a committee, to meet "the expenses of travelling preachers."

During a revival in Raymond, forty-three united with the church, and at one meeting sixty-eight confessed their faith in Christ. Enoch W. Bradford held several meetings at a place called Blakesbury, in Penobscot county, a revival followed, and a church was organized. He was ordained here, and when an act of incorporation was obtained, the town was called Bradford. This year was one of revivals in all parts of the State; more than twenty churches are known to have received additions by the score, and many were the strong young men that God was now calling into the ministry.

Early in the year, Rev. Ebenezer Knowlton, of Pittsfield, N. H., removed to Montville, and was just in season to stay, in some good degree, the opening breach occasioned by the defection of Moses McFarland. When charged with preaching Universalism, and questioned in the June Quarterly Meeting, McFarland refused to define his position, though kindly requested to do so by the Moderator—Rev. Samuel Whitney. At the September Quarterly Meeting, his case was referred to a committee of seven, Rev. Benjamin Thorn chairman, who reported that he “came forward, owned his fault, and willingly complied with their request;” which was that he would publish over his own signature, in the Universalist paper (if the proprietors would admit it), a denial of the statement that he had embraced Universalism. At the December session, he complained that it had been published in the Morning Star that he had “owned his fault,” which he declared that he never did, and never would. Reasoning was of no avail, and he was finally separated from the Quarterly Meeting.

REV. DANIEL HIBBARD, one of the founders of the denomination, departed this life in Westport, the place of his residence for the last forty years. Many were the severe conflicts through which he passed, but he lived to see the rights of Freewill Baptists generally respected, and their number increased a thousand fold.

In 1828, Rev. Smith Fairfield preached in different parts of the Edgecomb Quarterly Meeting, and many precious revivals were enjoyed. About forty were gathered into the church at Edgecomb, and large additions were made to the churches in Phipsburg and Georgetown, where the labors of Silas Curtis and others were greatly blessed. During this year, John Stevens travelled more than two thousand miles in the service of Christ, though most of the time for five months was spent in Limington, where one hundred were baptized.

The Farmington Quarterly Meeting was still enjoying uninterrupted prosperity. At the January session three

young men received approbation to preach, several churches reported large additions, and four others, recently organized, requested admission. The number of churches was now forty-five, and another division of the Quarterly Meeting was recommended in June, which was unanimously effected at the next session. The old organization embraced those churches in the Sandy river valley; the others, most of them on or near the Kennebec, met at New Portland, October 11th, and organized as the Anson Quarterly Meeting. It then consisted of twenty-three churches, twelve ordained ministers, and three licentiates. Leonard Hathaway was at work in Somerset and Penobscot counties, where he organized two or three churches; the one in Maxfield of fifty-one members, forty-three of whom were baptized on the same day. In September the Exeter Quarterly Meeting received three churches, and an addition of two hundred members was reported.

Rev. Lemuel Norton of Mount Desert, attended the Montville Quarterly Meeting in September, and reported himself as having been a preacher among the Calvinistic Baptists for ten years. Six months before he became alarmed for himself and people, in view of their backslidden state, and made a new consecration of himself to Christ. The plan of redemption was then opened to his view, as full and free; and he preached accordingly. A revival ensued, but his doctrines were called in question, and the result was the organization of a new church, which, with its pastor, united with the Quarterly Meeting.

The islands along the coast were anxious to hear the gospel, and many of the ministers visited them with the word of life. A new road, of a hundred miles in length, was being opened up the Penobscot river, and thence eastward to Houlton, on the borders of New Brunswick, along which settlements were springing up, and the gospel was wanted there. From St. Johns the call was urgent. Late in the season, Yates Higgins journeyed along

the coast, preaching as he went, and at Eastport embarked for St. Johns. He was cordially received, and remained there for several weeks, but found the people too much "influenced by the doctrine of fatality, and fettered by priestcraft." His appeal in the Morning Star interested others in their behalf, and the Farmington Quarterly Meeting, always interested in "church extension," secured the action of the Yearly Meeting in behalf of a regular correspondence with the few brethren in that province.

Early the next year, Hathaway and Stilson entered the province by the way of Houlton, and, for a month, preached to large and attentive audiences in the settlements up and down the St. Johns river. At Hodgdon, where a revival was in progress before their arrival, a church was organized, and there Stilson remained till August, in the meantime making a tour one hundred miles farther into the province, where he not only preached but baptized.

REV. JOHN LAMB of Lincolnville died June 4th, aged 52. For more than twenty years he had done all that a man could well do in preaching the gospel, who received almost nothing for his services, had a large family to sustain, and was greatly afflicted with the asthma.

REV. WARD LOCK of Chesterville died November 25th, aged 44. Revivals often attended his labors, but usually he was doctrinal in preaching, judicious in counsel, and deeply interested in the advancement of the denomination. He wasted away with consumption, having lost his voice long before his decease ; and yet he performed a journey of more than a hundred miles to attend the General Conference in Sandwich, N. H., the month before he died. His *whispered* counsel and written reports were there received as from one on the verge of the spirit land.

The ministers of Maine followed close in the rear of pioneer settlers, and the line of northern churches kept pace with the advancing frontier. Settlements had been made up the Penobscot river, much farther than roads had been constructed, and one of those settlers being down the riv-

er with his bateau, took Hathaway aboard, who preached in all their settlements, and organized a church at Chester, in January, 1829, far away from all others. Clement Phinney spent most of the year in the Bowdoin Quarterly Meeting, and many of the churches were revived and strengthened. In the Anson Quarterly Meeting there had been no general revival for a year, and the reported number of members was on the decrease. This was a distressing thought to the lovers of Zion, and they could not rest till the Lord should visit them again in mercy. In July, Samuel Hutchins preached a funeral sermon in Kingfield, where conviction fastened on many minds, and a reformation followed. Other churches caught the revival spirit, and brighter days soon dawned upon them. Revivals were also experienced in the following churches: Kittery, Berwick, South Parsonsfield, Gorham, Phipsburg, Georgetown, Bowdoinham, Lisbon, Livermore, Jay, Mount Vernon, Liberty and Exeter.

REV. ENOCH W. BRADFORD labored with untiring diligence in the Exeter Quarterly Meeting, little thinking that it was his last work. The last of September, in company with Hathaway, he had a restless night in the town of Hope. In the morning they retired to a distant field for prayer, and there bedewed the ground with tears. Rising from their knees, Bradford said, "I now understand the cause of our unusual distress. The Lord has shown me that I have but a few days to live; but let the will of the Lord be done, come life or death." The next day he was taken sick at the house of Dea. Williams in Warren, grew worse every hour, and requested Hathaway to remain with him while he lived, and preach his funeral sermon when gone. He was calm and happy, and, October 1st, sweetly fell asleep in Jesus. His age was 27.

CHURCHES ORGANIZED. In 1820, Gardiner, and Phipsburg; '21, Malta; '22, Appleton, Brownfield, Hartland, Limerick, New Sharon, Parsonsfield and Cornish; '23, Dixfield, Lexington, Otisfield, Peru, Pittsfield, and Weld;

'24, Buckfield, Frankfort, and Second New Sharon ; '25, Fairfield, Second Farmington, Garland, Hiram, Newburg, Second Richmond, and Sidney ; '26, Dixmont and Plymouth, Dover, Greene, Harrison, Second Lewiston, Madison, Norridgewock, Smithfield, and Second Wiscasset ; '27, Bradford, Bridgewater, Concord, Second Hollis, Milo, Second Prospect, Wellington, West Waterville, and York ; '28, Barter's Island, Belfast, Belmont, Corinna, Second Dixmont, East Livermore, Exeter and Corinna, Porter, and Shapleigh ; '29, Abbott, Second Appleton, Chester, Falmouth, Fryburg, Hodgdon (N. B.), and Kingfield.

ORDINATIONS. In 1820, James Colley, and Henry Meader ; '21, Abiezer Bridges, Barnabas Hedge, John Lennon, Nathaniel Sturgis, Samuel F. Whitten, and Nathaniel Winship ; '22, Abram Anthony, Thomas Brady (N. S.), Hubbard Chandler, Roger Copp, James Fly, Ephraim Johnson, Lincoln Lewis, Elias Libby, James Sawyer, Ebenezer Tasker, and Benjamin Tufts ; '23, James Emery, Thomas Park, John Stevens, John True, and William Woodsum ; '24, William G. Cobb, and Elias Hutchins ; '25, Reuben Gray, Andrew Hobson, Joseph Hutchinson, Jr., Benjamin S. Manson, Edward Reynolds (N. S.), and Stephen Williamson ; '26, Shubael Boston, Gideon Cook, John Farnham, William Getchell, Leonard Hathaway, and Samuel Hathorn ; '27, Flavel Bartlett, Edward Blaisdell, Enoch W. Bradford, and Silas Curtis ; '28, Ebenezer Allen, Dudley Blake, James Davis, James Libby, Thomas Libby, Sargent Shaw, Cyrus Stilson, Jonathan Tracy, Andrew Rollins, and Dexter Waterman ; '29, William Abbott, Yates Higgins, Levi W. Merrill, John Purkis, D. M. L. Rollin, Joel Spaulding, and William C. Witham. It is unknown in what year the following men were ordained : Stephen Bickford, Joab Brown, Thomas Crowell (N. S.), William Knowles, Henry Leach, Isaac Porter, Silas Russell, David Webber, Reuben Whitney, and Samuel Wormwood.

DEATHS. In 1820, James McCorson, and Asa Merrill ; '21, Pelatiah Tingley ; '23, John Blaisdell ; '24, Thomas Lewis ; '25, Christopher Bullock, and Nathaniel Sturgis ; '27, Daniel Hibbard ; '28, John Lamb, and Ward Lock ; 29, Enoch W. Bradford.

CHAPTER XXIII.

NEW HAMPSHIRE.

1820—1830.

The Yearly Meeting—Revivals—Sale of Liquor Forbidden—Yearly Meeting at Weare—Cheney leaves the Denomination—Death of Otis and Babcock—David Marks—Eli Towne—Revivals—Yearly Meeting at Strafford—Church at Hopkinton—David Marks—Lewis at Ellsworth—John A. Rollins—Death of Martin and Quinby—Death of Mrs. Randall—White's Sermon—Dover Church—Free Baptist Churches in Vermont—Church at Great Falls—Great Yearly Meeting at Strafford—General Conference—Chase leaves the Denomination—Clark at Dover—Revival in Strafford, &c.—Harriman at Canterbury—Churches Organized—Ordinations—Deaths.

THE Yearly Meeting was held at Strafford Ridge in 1820. Samuel B. Dyer presided, and John Buzzell and Joseph Quinby preached to a crowded house on the Sabbath, and such as could not be convened there, repaired to a grove, where Aaron Buzzell, from Vermont, preached with great power. Reports were received from all the Quarterly Meetings in New England save the Montville, and the intelligence was very encouraging, especially from New Hampshire and Vermont. The report from the New Durham Quarterly Meeting says, “Several churches have recently received great strength, by attending more strictly to the order of the New Testament, and having all the necessary officers appointed to officiate in their proper stations.” Forty were converted in Danville, under the labors of Jonathan Kenney, and a church organized. In Candia, the residence of Revs. Moses Bean and David

Harriman, the work progressed with great power, and forty-six united with the church. In Deerfield, Nottingham, Pittsfield and Canterbury, large additions were made to the churches.

The August Quarterly Meeting was held at Upper Gilmanton, and was one of great interest. The Clerk says, "Much praise is due to the Selectmen of Gilmanton for posting up notices prior to the Quarterly Meeting, forbidding the sale of spirituous liquors in the street, or near the meeting, and other riotous proceedings." This simple statement tells a sad tale of the demoralizing influences of that day, and the trials of Freewill Baptists in holding their Quarterly and Yearly Meetings. The universal prevalence of the drinking habits of the people may be inferred from the Clerk's concluding remark: "We wish such a spirit of philanthropy, and zeal for the laws, prevailed in *every place* where our Quarterly Meeting is held."

The friends in Weare entertained the Yearly Meeting in 1821, as if it was a privilege, and nothing was allowed about the meeting inconsistent with decorum. Like the New Hampshire Yearly Meetings generally, it was attended by great numbers, and the reports were cheering. Ebenezer Scales and John Buzzell from Maine, preached on the Sabbath, and Clarissa H. Danforth on Monday. A revival followed, and sixty were converted.

A clerical trial now occurred that led many to inquire, Who is confirmed in his doctrinal views? For more than a dozen years, Moses Cheney had been an uncompromising defender of free will and free grace, in the salvation of men. Unexpectedly to the church, he went into his pulpit in Meredith, and avowed his belief in the doctrines of Calvinism. The people were confounded, and those who went through the trial with Pottle, fifteen years before, were disheartened at the idea of another minister turning against them. The ministry in the Quarterly

Meeting labored with him, but he was unalterably fixed. From March till December the trial continued, when, by his own request, he was dismissed from the church.

REV. MICAJAH OTIS of Strafford was an official member of the old Barrington church when it organized in 1779 as a free church. After serving as deacon twenty years, he received ordination as a minister, travelled extensively, and, having an ample share of this world's goods, gratuitously gave his services to the public. He died May 20th, 1821, aged 74. Several ministers and five hundred people attended his funeral, and Enoch Place preached from the appropriate text, "He was a good man."

REV. WILLIAM S. BABCOCK died in Barrington August 21st. His life presented a chequered scene. Born of wealthy parents, his prodigal habits led him into dissipation ; and the corrupting influences of college life led him into infidelity. He reformed, became a Christian, and a zealous preacher. His bark capsized in the Angel Delusion, was righted again in 1817, and soon after his work was cut short by the hand of consumption. He never failed to receive an annual remittance from his father's estate, and died in the full triumphs of Christian faith.

David Marks of New York was a constant reader of the Religious Informer, and a desire to see the men whose names there appeared, led him to New Hampshire in 1822. His visit was short, but pleasant, and the people generally heard the word with profit, and freely administered to his temporal wants. After spending a few weeks in the Weare Quarterly Meeting, he returned to meet the long chain of appointments left on the way as he came. In Chesterfield he preached to a large audience, and the kindness of a clergyman present procured for him a collection of several dollars. Marks was now but *sixteen* years of age, and several propositions were made for his education ; the clergyman agreeing to give him six months' support at school, and pledging an entire collegiate course, free of expense, if he would consent to give himself to

study. Not feeling at liberty to leave the work on which his heart was fixed, he declined the generous offer; but his subsequent views of education differed widely from the decision of this hour.

Buzzell's Magazine fell into the hands of David Benedict, the Baptist historian, and from it was prepared an account of the Freewill Baptists. This history met the eye of Eli Towne, a licensed Methodist in Maryland, and he resolved at once to seek an acquaintance with the people whose doctrinal views accorded so fully with his own. He went to Parsonsfield, Me., highly recommended, and came to the New Hampshire Yearly Meeting at Sandwich, in June. In the Conference, he related his Christian experience, call to the ministry, and was thoroughly examined. On the Sabbath, he preached in the morning, was baptized at noon, and was ordained the next day. He soon went to Rhode Island, thence to the West, where he died the next year.

The January term of the New Durham Quarterly Meeting at Candia, and the October term at Meredith, were both followed by revivals; and the churches in Strafford, New Durham, Canterbury, Gilford, and Ossipee Gore, were also revived.

Eleven Quarterly Meetings (being all save the Wheelock) reported to the Yearly Meeting at Strafford in 1823. Not more than one-fourth of the people could enter the house on the Sabbath, consequently the audience in the grove was large, and the preaching in both places was in power and demonstration of the Spirit. Additions of thirty or more were made to the churches in Candia, Strafford, Loudon, Middleton, and Weare. At Hopkinton there had been a Baptist church for more than fifty years. The Calvinists and Arminians, of which it was composed, at length held separate meetings, the house was awarded to the former, and the latter now organized as a Freewill Baptist church at Contoocookville, with Rev. David Harriman as pastor.

In 1824 David Marks was again in New England, where he spent seven months, preaching more or less in all the States, but mostly in New Hampshire, and in the Weare Quarterly Meeting, where he saw churches revived and sinners converted. A revival followed the Yearly Meeting in Weare, another was enjoyed in Strafford, where Rev. Enoch Place now located himself, and in Barrington, Nottingham, Epsom, Bradford, Sandwich, and Effingham, the churches were greatly refreshed.

The following narration will show the readiness with which some men in that day yielded to their convictions of the Spirit's guidance. Rev. Lincoln Lewis of Maine, was "directed by the Lord in a vision," as he says, "to take a tour westward." Not knowing whither he might be directed, he passed through Parsonsfield and was advised to go to Vermont, where Jonathan Woodman was laboring in a great revival. On his way through Franconia Notch, he says, "I turned aside into Ellsworth, to spend a night with Eld. Blake. Climbing up those hills, I began to feel a cry in my soul for that people. I tarried a few days, and was importuned to remain, but the church was divided, a separate meeting established, and I passed over the mountains. At Lisbon I was kept awake most of the night by what seemed to me a voice, saying, Ellsworth—Ellsworth. I returned the next day, and, entering the house of brother Blake, he said to me, 'I knew that you would come back; for several of the brethren were here praying last night, and we all got the evidence that if you was a man of God you would come back again.' I then knew it was the Lord, in answer to those prayers, that impressed me with such wakeful feelings for Ellsworth." He now remained in town a month; the church became united and enlarged; sinners were converted, and the same season, a meeting house was erected.

The church in Pittsfield was now passing through trials of two or three years' continuance, occasioned by John A. Rollins, a young man of unsanctified talent. He was a

zealous religionist, wild and fanatical. He belonged to no church, but it was his peculiar pleasure to creep in among Freewill Baptists, sow the seed of discord, and rejoice in the alienation. Many churches in the New Durham and Sandwich Quarterly Meetings were greatly annoyed and divided, but when his true character was developed, he had no farther influence among them.

REV. RICHARD MARTIN had been the minister of Gilford for nearly thirty years. As a soldier in the American army, he saw, with patriotic pride, Burgoyne and his six thousand troops, surrender themselves to Gates as prisoners of war. As a soldier of the cross, he had seen, with far greater satisfaction, hundreds of penitent sinners ground the weapons of their rebellion, and acknowledge allegiance to the King of kings. He had seen his church arise till it numbered more than three hundred members; and on the territory over which they were scattered, and on which he sowed the seed of truth, are now six Free-will Baptist churches. In the decline of life, he did not preach constantly, and on the 17th of October, 1824, the congregation being assembled and disappointed in a speaker, a messenger was sent for Martin, who lived within half a mile of the house. The Christian hero at once consented to preach, though he had not felt able to attend meeting that day, and started with the sword of truth—his Bible—in his hand. He had not proceeded far, when, putting his hand to his breast, he exclaimed, “O, what pain!” He was taken back, and died in twenty minutes, aged 68.

REV. JOSEPH QUINBY of Sandwich, after a lingering sickness of four years, died November 15, 1825, aged 64. He was thirty-five years in the ministry, and saw a strong church arise under his labors.

Death again came to New Durham, and May 12, 1826, widow Joanna Randall left this earthly house of her tabernacle, for a home in the skies with her departed companion. Says Samuel Runnals, “ She died with that peace

of mind that might have been expected from her well-known character." Randall left this testimony of her worth: "I believe she was the gift of God to me; and that there never was a woman more suitable for the place in which she had to stand." Her remains were laid by his side, and the rude stone that had marked the place of his burial, was now removed, and the contributions of two or three Quarterly Meetings placed a marble slab, with suitable inscriptions, in its stead.

Joseph White was at the Yearly Meeting in Sandwich, in feeble health, and deeply impressed with the conviction that his work was almost done. He preached one of his most effective discourses Sabbath morning, and so powerful was its delivery that friends pressed him for its publication. He consented; but the rapturous energy and pathos of the living voice are wanting in the printed page. His theme was, "The Signs of the Times," and the sermon has been preserved in the Rhode Island Freewill Baptist Pulpit.

A few persons of Freewill Baptist sentiments in Dover, now united in sustaining a meeting, and Roger Copp, Enoch Place, and Mayhew Clark occasionally preached with them. A revival followed, and a church of twenty-five members was organized. It is a singular coincidence that the Morning Star and church in Dover, both commenced the same year, which was seven years before the removal of the former to the latter place.

The first church in Upper Gilmanton, with Peter Clark, its pastor, now joined the New Durham Quarterly Meeting; and this accession was the more valuable, because, just now, death and removals had left nearly half of the churches without a pastor. The preachers that were left, some fifteen in number, agreed to supply the destitute churches in rotation, for the time being.

A correspondence had been opened between the Weare Quarterly Meeting and a few small churches in south-

western Vermont, of liberal Baptist sentiments.¹ The question of their union with the Quarterly Meeting was to come before the August session, to be held in Ashby, Mass. The memorable "August freshet" was on the 28th of that month, and two days after was the time for holding the Quarterly Meeting. All the other churches were located in the interior of New Hampshire, from thirty to seventy miles distant, and such was the loss of bridges and the condition of the roads, that Rev. William Dodge of Newbury, who went before the rain, was the only delegate present, save from the Ashby church. He and Rev. Benjamin Tollman, by agreement, attended an association of these "Free Baptist" churches in September, when the proposed union was satisfactorily arranged, and ratified at the October Quarterly Meeting.

A manufacturing company having commenced operations at Great Falls, the village grew with great rapidity, and, among other comers, were several Freewill Baptists. They were occasionally visited by A. T. Foss, then preaching at Dover, Enoch Place, and others, and a church was organized in 1828. Before a pastor was settled, the church provided itself with a house of worship, at an expense of \$2500. Wearied with the uncertainty of irregular supplies, two sisters alone sustained a minister for six months ; and noble women were they.

The Yearly Meeting at Strafford was one of unusual interest. The business being finished, several appropriate exhortations were given Saturday afternoon, followed by a sermon of great power from Stinchfield. Sabbath morning the roads in all directions were alive with people pressing to the house of God. At 9 o'clock the ordinance of baptism was administered, and before the hour for public worship, the house was crowded, and multitudes were repairing to a grove near by, where all met together

¹ For Particulars concerning these Churches, see Chapter xxiv., on Vermont.

in the afternoon. Sermons were preached by Stinchfield, Hobbs, and Hezekiah D. Buzzell, and such numbers had never attended the Yearly Meeting before. Indeed, it was doubted by the most competent judges, whether an equal number had ever come out from among the Granite hills on any occasion whatever, excepting, of course, the time of Lafayette's entrance into Concord, two years before.

The General Conference held its second session at Sandwich in October, and this brought together many of the people again. The particulars of that meeting are reserved for the chapter on that subject.

When Ebenezer Chase was ordained in 1810, objections were made to his written plans of sermons, and he agreed to dispense with their use till he had made a fair trial of preaching without them. He says, "After I was ordained I never put pen to paper, with a view to assist me in preaching, during eleven years. I then thought it my *duty* to write plans, and sometimes nearly whole sermons." The more he wrote, the more he desired to write, and the more freely and fully he did write. His course was generally disapproved, but he was conscientious, as well as his brethren.

He had accomplished a great good for the denomination in establishing and sustaining the Religious Informer, but that work had been superseded by the Morning Star, and discontinued. For three years he had attended the Association of the Congregationalists, as well as the Quarterly Meeting of the Freewill Baptists, and finally, in view of the difference of opinion tenaciously held, he concluded that he could be most useful, during the remnant of life, by connecting himself with a people that would encourage him in writing and reading his sermons. And in this conclusion his friends in both denominations fully acquiesced. He was dismissed by the Elders' Conference of the Weare Quarterly Meeting October 28th, 1828, and united with the Congregationalists

November 12th. More than thirty years after this, when reviewing his life, Chase said, "The Freewill Baptists are a people that I early loved, and I love them still. And could I have foreseen that they would have arrived so soon at the place which I learn they now occupy, I probably should have remained with them. Still, on the whole, I think it is well that I joined the Congregationalists when I did."

Revivals were this year enjoyed in the following towns: Dover, Danville, New Durham, Bradford, Newbury, Newport, Thornton, and Whitefield.

In 1829 Mahew Clark commenced his labors with the church in Dover, and says, "After a few months, I thought it best to leave the vestry for another place, as the spirit that governed our meeting was not in accordance with Freewill Baptist faith." Others left with him, the Academy was hired, a general meeting for all Freewill Baptists was called, and sixty-three attended who desired to walk in gospel order. The church organization was revived, new officers were chosen, prosperity again smiled, and a revival followed.

A revival commenced in Rochester near the close of 1828, under the labors of J. J. Wentworth, and forty were converted. Enoch Place preached at Crown Point December 31st, from the text, "Set thy house in order," and he says, "I never felt so much Divine influence through a whole sermon in my life." The revival then commenced in Strafford, and continued for twelve months with great power, extending into Farmington, Barrington, and Barnstead. Place and Wentworth often labored together; sometimes eight or ten received pardon in the same meeting, and twenty were baptized at a time. During this revival, more than two hundred made a profession of religion.

Rev. Winthrop Young of Canterbury was now becoming superannuated, having sustained the pastoral relation with that church for thirty-three years. Rev. John Har-

riman, of the Christian connection, having moved into town, was associated with him, and, in a precious revival that followed, one hundred were converted, and a Temperance Society of three hundred members was formed. Harriman was received as a member of the Elders' Conference, but, in the end, it was found by the church to be of no advantage to have a minister of another denomination. Revivals were also enjoyed in Danville, Loudon, Upper Gilmanton, Wolfborough, Sandwich and Holderness. During the year there were five ministers ordained, four churches organized, and three hundred members received.

CHURCHES ORGANIZED. In 1820, Alexandria, Barrington, Danville, Second Eaton, and Hanover ; '21, Second Barrington, and Whitefield ; '22, Freedom ; '23, Loudon, and Stewartstown ; '24, Barnstead, Epsom, Northfield, Raymond, and Second Tamworth ; '25, Chichester, and Effingham ; '26, Conway, Dover, Third Eaton, and Jefferson ; '27, Second Wilmot ; '28, Canaan and Orange, Grantham and Enfield, Great Falls, Hill, Holderness and Centre Harbor ; '29, Grantham, and Thornton Gore.

ORDINATIONS. In 1820, William D. Cass, and George W. Powers ; '21, Jonathan Rowe ; '22, John Hill, William Saunders, David Swett, and Eli Towne ; '23, Arthur Caverno, and David Kent ; '24, Joseph Davis ; '25, Thomas Flanders ; '26, David Cowing, Edward Fay, Daniel Jackson, Samuel Montague (Mass.), David Moody, and Philip Wight ; '27, John Caverly, Samuel Cole, A. T. Foss, Asa Merrill, Paul Perkins, William Swain, Robert Tash, and John Walker ; '28, Benaiah Bean, and James McCutcheon ; '29, John Kimball, Christopher Page, Luther C. Perry, J. J. Wentworth, and Jesse Whitaker.

DEATHS. In 1821, William S. Babcock, and Micajah Otis ; '24, Richard Martin ; '25, Joseph Quinby ; '27, Nathaniel Webster.

CHAPTER XXIV.

VERMONT AND CANADA EAST.

1820—1830.

General Prosperity—C. H. Danforth—Concord—Revival in Huntington Quarterly Meeting—Woodworth's Letter—Yearly Meeting at Strafford—Letters from the West—Ziba Pope—Charitable Society—Dover Quarterly Meeting—Morse at Windsor—Bowles at Enosburg—John S. Carter—Revival in Sutton, &c.—Benjamin Page—Canaan—Trials in Canada—Burbank and Manson—Yearly Meeting at Tunbridge—Morse at Montpelier—Bowles Visits the Churches—Enosburg Quarterly Meeting—Stanstead Quarterly Meeting—Martha N. Spaulding—Stevens in Canada—Woodman at Wheelock—Society for Support of the Gospel—Masonry—Death of Moulton and Jackson—Quimby's Meeting House—Churches Organized—Ordinations—Deaths.

EACH of the three Quarterly Meetings in Vermont commenced this decade with a fair degree of prosperity. To the churches in Strafford, Tunbridge, Cabot and Lyndon, considerable additions were made; and in the Huntington Quarterly Meeting, where Charles Bowles was constantly at work, continued prosperity was enjoyed. He occasionally passed into the other Quarterly Meetings, but his labors were mostly in the valley of Onion river, where he was constantly travelling, preaching, baptizing or settling church difficulties. The Yearly Meeting at Vershire in October was a precious season. The reports were encouraging, and the sermons by Charles Bowles, and Nathaniel King, Ebenezer Knowlton from New Hampshire, and John Gould from Owego, New York, were all good; Knowlton particularly "seemed to melt every heart before the Lord."

Clarissa H. Danforth returned to Vermont in December, and remained till June, 1821, preaching to large congregations in most of the churches. Her efforts were eminently successful, especially in Wethersfield, her native place, where not less than one hundred were converted.

As early as 1808, John Agertant, a licensed preacher from Cabot, held a few meetings in Concord, and after him Benajah Maynard and Rufus Cheney. A few Free-will Baptists in town sustained a prayer meeting for several years, and Daniel Quimby visited them in 1821, when several were converted, and a church organized.

In March, Charles Bowles resolved to visit every church in the Huntington Quarterly Meeting, and enlist them in one united cry for the outpouring of God's spirit. Every church, as he visited it, came up to the help of the Lord, and, before he had half completed the circuit, sinners were seeking salvation. Revivals attended his labors the remainder of the year, and four churches were added to the Quarterly Meeting.

Ziba Woodworth of Montpelier writes for the Religious Informer, June 13th, as follows: "Three weeks ago yesterday, I had a call to visit Roxbury, a newly settled town, twenty miles south of this place. A great collection of people assembled, and at the close of the meeting a number of youth, of both sexes, came to me and requested baptism. I appointed a meeting at 9 o'clock the next morning, and, after preaching to a large and attentive audience, seven came forward and related what God had done for their souls. There were several aged fathers in the place, who had belonged to the Calvinistic Baptists, but were alive in the work, and ready to lead the lambs of Christ. They were embodied as a church, and, at their request, put under the 'watch and care' of brother Sylvanus Robinson, a faithful young man of good report. Last Friday I met my brethren in Elders' Conference at Duxbury, and found a heavenly union of soul and sentiment. Two came forward and

related their call to the ministry, one of whom had been a Methodist local preacher for several years. The Quarterly Meeting was attended with the Divine presence, reports were good from almost every church, interspersed with powerful exhortations and shoutings, such as we have never experienced before. A glorious reformation has just commenced in Jericho."

The Yearly Meeting at Strafford, October 6th, was one of great encouragement. In addition to the usual reports from different parts of New England, interesting letters were read from New York, Pennsylvania, and Ohio. The shouts of praise were irrepressible among the old friends of Eli Stedman, when it was announced in the intelligence from Ohio, that he had "returned to his brethren with humble confessions, and was solemnly engaged in preaching the gospel." Ziba Pope of Randolph became a Christian in Canada many years before, and the reading of Quaker books had prejudiced him against the ordinances of the gospel. About a week before the Yearly Meeting he became convinced of his error, was baptized, and immediately commenced preaching, the Lord blessing his labors in the conversion of more than one hundred souls.

The Yearly Meeting arrangements for relieving the wants of indigent ministers, especially superannuated ones and their widows, were not successful, and the "Vermont Charitable Society was instituted May 4th, 1851—Nathaniel King, President.

On his return to New York in 1822, David Marks found a church of eighty members in Dummerstown, in the southeast corner of the State, and a few others in the vicinity, that had renounced the doctrines of Calvinism, and called themselves Freewill Baptists, though they knew of no others by that name. He stated his own doctrinal views, and they declared he had given a statement of theirs. Their history, in few words, may be thus stated:¹ A Calvinistic Baptist church in Dover, with its

¹ Freewill Baptist Magazine, Vol. i., p. 15.

pastor, James Mann, was dissatisfied with Calvinism and close communion, and voted in May, 1821, that salvation was provided for all men, and the Lord's supper instituted for all Christians. A revival followed, and the same year a free church was organized in Dummerstown. The next year Rev. Isaac Wellman and a small church in Brookline renounced Calvinism, and small free churches were organized in Hinsdale, N. H., and in Zoar, Florida, and Chesterfield, Mass. A correspondence was opened with the Weare Quarterly Meeting in New Hampshire, Timothy Morse visited them in 1826, and spent several weeks in Dover, where one hundred and thirty were converted. The same year they united with that Quarterly Meeting, seven churches, six ministers, and over two hundred members. These churches found it inconvenient to attend the Weare Quarterly Meeting, and were dismissed two years after. December 6th, 1828, they met at Dover, and organized the Dover Quarterly Meeting. Its name was afterwards changed to Franklin, and, after maintaining a feeble existence for twenty-five years, it became extinct.

Rev. Timothy Morse of New Hampshire, having given his property of some \$2500. to his two sons, reserving a right to a comfortable support for himself and wife, devoted himself fully to the work of the Lord. His first tour was to Windsor, Vermont, in 1822, when he says, "God was pleased to pour out his Spirit richly, so that a church was gathered of about sixty members." In Strafford, Corinth, and Randolph, revivals prevailed, and two churches were added to the Huntington Quarterly Meeting.

In March, 1823, Charles Bowles went into the northwest part of the State, and held a few meetings. In July he was there again, and, after a few weeks, a church was organized at Enosburg, consisting of five members, one of whom was Perley Hall, who had been a licensed preacher among the Methodists, and who was ordained during an extra session of the Huntington Quarterly Meeting at

that place, in October. Bowles continued in that vicinity till the close of the year, organized one or two other churches, and thus laid the foundation of the Enosburg Quarterly Meeting.

While Bowles was making his first visit in Enosburg, Sylvanus Robinson went to Grand Isle and North Hero—large islands in the north part of Lake Champlain—and prepared the way for his future residence at the former place. On his return to Shelburne, a letter had been received from Rev. John S. Carter of Benson, at the south end of the lake, soliciting information concerning the faith and order of the Freewill Baptists. Robinson immediately visited him, fifty miles distant, and ascertained the following facts: Carter had been an acceptable preacher with the Calvinistic Baptists, and, being dissatisfied with his spiritual attainments, he sought for a deeper work of grace, and was successful. But his work was now only half accomplished. “Take heed unto thyself, and the doctrine,” was the injunction still pressing on his mind. He gave himself to a diligent study of the Bible, and, to his warm heart and receptive mind, was soon opened the full and gracious plan of redemption. His conceptions were so clear, his faith so strong, and his joy so full, that it was evident he had been with Jesus and learned of him. A large part of the church came up with him into the bright and peaceful regions of a higher Christian life; but others regarded him as fanatical, and his doctrines as heretical. A council was called, and he was discharged. Another was summoned, and he was dismissed “for denying eternal, personal, unconditional election and close communion.”² And with him were set off seventy members of the church, whose faith and sympathy were with their pastor. Hearing of Robinson as a Free Baptist minister, he was addressed as above stated; and, as above stated, did Robinson find Carter and his brethren.

A mutual interchange of views soon showed that they

² Religious Inquirer, Vol. iv., No. 6, p. 81.

were one in doctrine, and Robinson, in behalf of the Free-will Baptists, gave him the hand of fellowship. Several meetings were held, and a church of sixty members was organized, which united with the Huntington Quarterly Meeting in June.

In June a revival commenced in Lyndon, under the labors of Daniel Quimby, and continued for a year, extending into other towns. The February following, Jonathan Woodman wrote thus to the *Religious Informer*: “I came here last August, with very strong impressions of mind, attended the Quarterly Meeting, and found it in a mangled condition; but the brethren had a mind to work, and the Lord blessed our labors. The work soon broke forth in Sutton, and spread in a most glorious manner. Meetings were held in every part of the town, and no house was large enough to contain the people. Four or five were often converted in a meeting, and sometimes seven or eight. The work continued till almost all the young people were converted, and many in more advanced life. It spread into Burke, Sheffield, and Wheelock, and has been as powerful in each of these towns as in Sutton. Not far from four hundred have professed faith in Christ since last August, and the work is still going on; all glory to God. Eld. Quimby has baptized about eighty, I have baptized between sixty and seventy, and Eld. Nelson a number more. I never saw the need of laborers in any place so much as in this. I have ten calls where I can supply but one. Eld. Quimby has worn himself down with continued preaching, and is now under the doctor’s care.”

The Wheelock Quarterly Meeting had not seen such prosperous days for years, if ever before. The return of Rev. Benjamin Page from the Christian order, to active ministerial service, was regarded as of great influence in preparing the way for this gracious work. He made a confession at the January Quarterly Meeting, full and satisfactory, and then preached to a deeply interested audi-

tory. The ministers were inspired with new life, and those present—Quimby, Norris, Woodworth, Bugby, Nelson and Powers—received him with strong affection, and returned to their fields of labor greatly encouraged.

At that same meeting, Joshua Quinby from Lisbon, N. H., stated that he had recently visited the Indian Stream settlement, on the head waters of the Connecticut river, and such was the encouragement that he had appointed a general meeting on the second Saturday and Sunday in March. His appeal for help was effectual, and six or eight volunteered to go. The meeting was successful, a revival followed, and churches were organized in Canaan, the northeast town in the State, and across the river in Stewartstown, the extreme northern settlement in New Hampshire.

At the Yearly Meeting in Corinth, October 4th and 5th, “the reports came in truly refreshing.” On the Sabbath nearly three thousand assembled for worship, and the sermons of John Buzzell and Charles Bowles were accompanied with much of the Divine power. The Elders’ Conference on Monday was one of great harmony, but the joys of that annual feast were marred by the development of an inclination among some of the churches of the Yearly Meeting towards the doctrines of the Christian denomination, and of a desire to fraternize with that body. On comparing doctrines, this was found to be inexpedient, and the proposition was no longer entertained. But the Hatley church was induced to leave the Quarterly Meeting by one “John Orcutt, a preacher of the Christian order,” who came into town two years before, and united with it. A small minority adhered to the faith of their fathers, led by Philip Flanders, son of the first Christian in town,³ and were sustained by the Quarterly Meeting.

The great revival in the Wheelock Quarterly Meeting continued far into the year 1824, and in Enosburg and adjoining towns, where Charles Bowles was untiring in

³ See page 259.

his labors, the gracious work was advancing, till one hundred and forty confessed the pardoning mercy of God in their salvation.

Several persons in Canada sent a petition to John Buzzell, of Maine, for some preacher to visit them, and the Parsonsfield Quarterly Meeting sent Samuel Burbank and Benjamin S. Manson to their aid. Early in the year 1825 they passed through northern Vermont, attending a Quarterly Meeting at Wheelock Hollow, and, entering the province, they were regarded with suspicion, so repeatedly had the people been imposed upon by travellers from the States. They travelled all day through a severe snow storm, around Lake Memphremagog, not because they chose to do so, but because no family would entertain them. It was nine o'clock at night before they could find lodgings, and the next day they plodded their weary way along through a light snow nearly three feet deep, and reached the house of one of the petitioners in Farnham, forty miles west of any Freewill Baptist church yet in Canada. And here, even, they met with a cold reception, as only two professed ministers had visited the settlement before them, both of whom proved to be thieves. But when the people were shown their own petition for help, and the letter of commendation from the Quarterly Meeting, all suspicions were removed, and their best accommodations were not sufficiently good. Even the horse they fed with wheat, saying it was better than oats.

For two weeks these servants of the Most High held meetings every day and evening; the few Christians then there were strengthened, backsliders were reclaimed, and sinners were converted. Their stay was now short, but Manson returned in June, and for two months his labors were greatly blessed. A church organization and the ordinances of the gospel were desired, but no one was authorized to attend to them. The people besought Manson to go to Maine, and attend the August Quarterly Meeting, with a request from them for his ordination,

and he did so. The request was granted, and John Stevens accompanied him on his return, with a collection of seven dollars to aid them on their journey, and as a compensation for their services. They had never seen a church organized, but they ventured to embody one in September, the first in that part of the province. Alanson Kilborn of Dunham, a local preacher with the English Methodists, united with the church, and was soon after ordained. The same year Rev. Nathaniel Ewer, from Vermont, moved into that part of the province, and the interest commenced at Farnham was a permanent one, and two years after was greatly strengthened by a union with the churches in northwestern Vermont.

Late in the autumn, Manson, in want of additional clothing which he had no means of getting, left for Maine, with ten Canadian coppers in his pocket. Did it comport with the design of this history, chapters might be written, detailing the personal sacrifices and privations of the early ministry, in establishing and sustaining the cause of Christ. But those scenes must be reserved till "the books are opened," when every man will be rewarded, not only for the labor performed, but according to the circumstances under which it was done.

The Yearly Meeting in Tunbridge was one of unparalleled interest. Sawyer of Maine, and White from Rhode Island, preached on the Sabbath, and Morse from New Hampshire says, "A more solemn day I have not witnessed for many years. Monday morning we went to the meeting house at 9 o'clock, and there was no intermission till after sunset; in which time fourteen were hopefully converted. A meeting in the evening continued till 11 o'clock, and the reformation spread into Strafford and other towns, till three hundred indulged a saving hope in Christ."

The next year Morse went to Montpelier, where he found the remnants of three churches, and commenced labor with the central one. Opposition was strong, but the

Lord worked with him, and several were converted. These, with such as came from the old churches, united in a new organization, and, after two months, he left them a promising church of thirty-five members. Samuel Haseltine, from New Hampshire, attended sixty meetings in the northwest part of the State, and organized a church at St. Albans. Revivals were also enjoyed in Dover, Worcester, Cabot, Waterford, and Fairfield.

Some of the churches in northwestern Vermont and in Canada were deficient in order, discipline, and the means of grace. A general meeting was held in 1827, a Circular Letter addressed to the churches, and Charles Bowles was appointed to bear it to them, and set in order the things that were wanting. It was a judicious appointment, for he not only had the confidence of the churches, but had gathered several of them, and had dropped the tear of sympathy with his brethren in adversity, and rejoiced with them in prosperity. He performed the circuit of his mission, preached in all the churches, repeatedly in some of them, and saw every one more or less revived. A Quarterly Meeting was proposed, and, while the General Conference was holding its first session in Tunbridge, in the central part of the State, Revs. Perley Hall, Alanson Kilborn and Nathaniel Ewer, with other delegates from the churches, met at St. Armand in Canada, and organized the Enosburg Quarterly Meeting. It then consisted of nine churches—St. Armand, Broome, and Farnham, in Canada, and East Franklin, First and Second Enosburg, Bakersfield, Fairfield, and Cambridge, in Vermont—and three others united within the next five months.

The churches in Canada belonging to the Wheelock Quarterly Meeting were now dismissed, and February 2d, 1828, they organized as the Stanstead Quarterly Meeting. They were seven in number, viz., First, Second, and Third Stanstead, Barnston, Compton, Hatley, and Durham, embracing about two hundred and twenty-five members, with Abiel Moulton, and probably Willard Bartlett and

Moses Norris, as ministers. All the churches were more or less revived during the year.

Martha N. Spaulding of Smithfield, Rhode Island, was now preaching in the Stanstead and Wheelock Quarterly Meetings, and continued her labors there for more than a year; her congregations were large, and quite a number were converted.

The Farnham church was now in trouble, and the great destitution of gospel laborers induced a few ministers and church clerks to petition their brethren in Maine for additional help. By appointment from the Parsonsfield Quarterly Meeting, John Stevens again went to Canada, attended the Enosburg Quarterly Meeting at Dunham, adjusted the difficulty, and left with more encouraging prospects before the churches.

Jonathan Woodman having closed his services as chaplain of the Vermont Legislature, returned to the Wheelock Quarterly Meeting in the fall, where his labors were again eminently useful. About one hundred were added to the several churches, and general prosperity was enjoyed.

A growing conviction that more should be done for the support of the ministry was now beginning to manifest itself in various ways. One of them was the formation of "The Vermont Freewill Baptist Society for the Support of the Gospel." It assumed corporate powers under a general act, and the payment of five dollars constituted the person a member. It was not sufficiently specific and local for practical purposes, but it was useful in preparing the way for more efficient means.

The public mind was becoming excited and divided on the question of Masonry, and it came up at the Yearly Meeting in East Randolph, by reference from one of the churches. The discussion soon became earnest, and David Marks, who was present on his way to the General Conference in New Hampshire, could not keep silence. He had been travelling amidst the Morgan developments and excitements in New York, and was every way prepared for

a terrible discharge of his moral batteries. For an hour did he stand before that Conference, exposing the system with a masterly hand, and assailing it in the full strength and severity of his scathing denunciations. But little farther was said in defence of Masonry.

REV. AVERY MOULTON of Stanstead, Canada East, died July 14th, aged 58. He was a man of strong mind, determined purpose, and sacrificing efforts. These were shown in planting and cherishing the first Freewill Baptist churches in Canada. His continued labors and great exposures brought on rheumatism of the severest type; so that his limbs became stiffened and disjointed, and for five years he could walk only with crutches, and preach only in a sitting posture. But he continued faithful; and, during his last illness, while pierced with the most excruciating pain, his resignation and peaceful trust showed what support religion could afford.

REV. THOMAS M. JACKSON, of Sheffield, was cut down in the prime of life, twenty-seven years of age. He was greatly beloved, and close was his walk with God. When other medical aid was proposed, he said, "No, let me die." And his request was granted September 27th.

In 1829 the Huntington Quarterly Meeting experienced a dark night of adversity. The churches were low and divided; the ministers, few and disheartened. But many came out of the trial, refined and strengthened. The Enosburg Quarterly Meeting was increasing in prosperity. Extra sessions were held, and two churches in Canada—Bolton and Hemmingford—were added. At the latter Place, Perley Hall labored extensively, and baptized seventeen at one time and nineteen at another.

Daniel Quimby had preached in Lyndon a dozen years without compensation, and this year assumed the entire responsibility of building a meeting house. The society afterwards took a part of the burden from his hands, but he bore much of it till the day of his death.

CHURCHES ORGANIZED. In 1820, Middlesex, and Woodbury; '21, Jericho, Morgan, Roxbury, Starksborough, and Windsor; and Durham, Canada; '22, Groton, and Richmond; '23, Canaan, and Enosburg; '24, Woodworth; '25, Farnham, and St. Armand, Canada; '26, Bakersfield, and St. Albans; and Dunham, Canada; '27, South Enosburg, and Worcester; '28, Leverett; and Bolton, Canada; '29, Newport, and Westbury, Canada.

ORDINATIONS. In 1820, Leland Huntley, Samuel Lord, and George W. Pownal; '21, Edward E. Dodge, Calvin Huntley, James Morgan, Dexter Smith, and Josiah Wetherbee; '22, William Davidson, Ziba Pope, and Sylvanus Robinson; '23, Perley Hall; '24, Jonas Allen, Thomas M. Jackson, and Porter Thomas; '25, Nathaniel Ewer, and Erastus Harvey; '26, Harley Burr, Edward Fay, John Hilliard, Alanson Kilborn, and Nathaniel Perry; '27, Sewell Fullom, Stephen Leavitt, and Nathan Muxley; '28, Benjamin Chatterton; and Abiel Moulton, Canada; '29, Samuel Dennett, Orange Dike, and Simeon Haseltine; and Simeon Alden, and James Rockwell, Canada.

DEATHS. In 1824, Paul Holbrook; '26, Samuel Webster; '27, Ziba Woodworth; '28, Thomas M. Jackson; and Avery Moulton, Canada.

CHAPTER XXV.

RHODE ISLAND, MASSACHUSETTS, AND CONNECTICUT.

1820—1830.

Great Revival Interest—Church at Greenville—Ray Potter—Rhode Island Quarterly Meeting—Daniel Green—Eli Towne—Marriage of Miss Danforth—Josiah Graves—Pawtucket—Rehoboth Church—Quarterly Meeting—Reuben Allen—Death of Graves—Salmon Tobey—The Magazine—Death of Thornton—Lowell, Mass.—Allen Brown—Middleborough, Mass.—Itinerancy—Middletown, Conn.—Martin Cheney—Olneyville—Pawtucket—Churches Organized—Ordinations—Deaths.

At the commencement of 1820, the spirit of revival was universal in Rhode Island. Clarissa H. Danforth was fully devoted to the work, preaching to large audiences several times a week, and in the July number of the *Informer*, she says, “Multitudes are flocking to Christ.” All denominations shared in the work, and a correspondent of the *Christian Herald* estimates the number of conversions in Providence, Bristol and Newport, at five hundred each. More than thirty students in Brown University became hopefully pious, and the glorious work continued till the whole number of conversions in the State at the close of the year, was believed to be, at least, three thousand.

A brighter day was now opening upon the Freewill Baptist interests in this State. For eight years the Burrillville church had stood as a lone star of its kind, but it was to stand thus no longer. The second church was organized at Greenville, in the town of Smithfield, where

the great revival commenced the year before. Revs. Joseph White and Daniel Quimby were present, and in five months it numbered one hundred and twenty members, with branches in Gloucester and Mendon, Mass.

Ray Potter had been ordained by the Six Principle Baptists, and went to Pawtucket in 1820, where a Free-will Baptist church was organized, with which he united. Further particulars may be learned from his letter of May 19th, 1821, published in the Religious Informer. He says, "A year ago there were only two or three brethren here who seemed determined to contend for the liberty of the gospel in its primitive likeness. They agreed to meet and call upon the name of the Lord, and if any of the unconverted should come in, to declare that salvation was free for all, without money and without price. The good Shepherd blessed their endeavors, the house was soon filled with hearers, and some seemed to be inquiring the way to Zion. After much entreaty I sent an appointment, and the first time I preached a number were awakened. My labors were continued amidst revival interest and much persecution, till we now have a church of between sixty and seventy members. A thousand dollars towards a house of worship have been raised, and our prospects are encouraging.

"Bro. Joseph White is laboring arduously through Burrillville, Gloucester, Smithfield, Scituate, &c. He informed me the other day that there was a prospect that three meeting houses would be soon erected in that part of the vineyard. Bro. Henry Tatem is preaching a free gospel in Cranston, and round about more southerly. Sister Clarissa H. Danforth has been an instrument in the hands of God, of doing much good in this country."

The three churches above named met, by delegation, at Burrillville, October 13th, and organized the Rhode Island Quarterly Meeting. Eleven ministers were present, seven of whom were Freewill Baptists, including Timothy Morse from New Hampshire, Reuben Allen from Vermont, and

Benjamin Tollman from Massachusetts. White was chosen Moderator, and Potter Clerk, and the report says, "It was a solemn, joyful, heavenly time through the meeting."¹ The Pawtucket church requested the ordination of Daniel Green, which took place on the second day, in the presence of a large concourse of people, it being the Sabbath. Allen preached the sermon, and it was the first Freewill Baptist ordination in the State.

Eli Towne, immediately after his ordination at the New Hampshire Yearly Meeting, in 1822, came to Rhode Island, where his labors were greatly blessed. His great zeal and ardent temperament carried him, on some occasions, far above these material regions. He preached at the August Quarterly Meeting in Gloucester, and the Rhode Island Pulpit says, "He there made one of the most thrilling and startling addresses that had ever been heard in that part of the country. It is even now a frequent topic of remark, and is evidently a cherished recollection with those of his hearers who still survive."

White was now called to Maine by the last sickness of his companion, and, at his request, Zachariah Jordan, from that State, took his place. He returned to his field of labor the next May, a bereaved and lonely man. The churches were acquiring strength and permanence, though revivals were less extensive than in former years.

About this time Miss Danforth closed her labors in Rhode Island, by uniting in marriage with Danforth Richmond, a gentleman of fortune in Connecticut. They soon removed to Western New York, after which she preached only occasionally.

This year commenced an acquaintance with a free church in Middletown, Conn., and its pastor, Rev. Josiah Graves. For sixteen years Mr. Graves had been an acceptable preacher as a Calvinistic Baptist. "In 1821 he became convinced that the practice of restricted commun-

¹ Religious Informer, December, 1821, p. 185.

ion was unscriptural, and boldly commenced advocating free communion with all acknowledged Christians. He also proclaimed free salvation. Considerable excitement was occasioned by his change of sentiments, which resulted in his exclusion from the church.”² Others immediately withdrew, and an independent church was organized.

In September, 1822, David Marks visited Connecticut, the land of his parents and distant relatives. Mrs. Graves was a sister to his mother, and, as he preached to that little church, for the first time did the pastor hear his sentiments taught by another. He explained to them the doctrines and usages of the Freewill Baptists, and introduced the *Religious Informer*. Soon after this, Rev. Eli Towne was returning to Maryland, and, in Connecticut his saddle bags were stolen. Among other things left in the woods as worthless to the thief, were several numbers of Buzzell’s Magazine. These fell into the hands of Graves, and thus was opened a new source of information concerning the people in whom he was now deeply interested.

Under date of December 28th, he wrote thus to the *Informer*: “I do not recollect that I had ever heard the name Freewill Baptist till I had been bearing down against what is termed unconditional election and reprobation. After that a certain lady from Boston said, ‘Sir, you are a Freewill Baptist.’ I never saw one, said I. ‘Well,’ said she, ‘you preach like them.’ Now, sir, I believe that I never saw a Freewill Baptist, or read any of their writings until a little number of us, about twelve persons, put our lives in our hands, and came out in 1821, and constituted the first Freewill Baptist church in Connecticut. We have had some additions, and the summer past I have baptized four; but the opposition we met with from different sects, I would fain conceal at this time.” A personal acquaintance was sought with the ministers

² *Rhode Island Pulpit*, p. 56.

of the Rhode Island Quarterly Meeting, and, after mutual visits, Graves and his church united with that body.

In November Timothy Morse went to Pawtucket, and found the church rent in twain, with a minister at the head of each contending faction. Daniel Green had his sympathy, was in union with the Quarterly Meeting, and occupied the house of worship. Ray Potter had with him a majority of the church; but his course of action and heretical doctrines resulted in his separation from the Quarterly Meeting, at the January session, 1823. From that time a general solemnity pervaded the meetings in Pawtucket, which were held "every night, without regard to the weather;" and for three weeks there was about one conversion daily.

An afternoon prayer meeting was appointed, the young people attended in large numbers, and soon the power of God came down, and several of them called for mercy, in the agony of lost souls. Says Morse, "Elder Allen and myself were present. The meeting began about 1 o'clock, most of the time was spent in prayer, and at 5 o'clock, eight had found salvation in Christ. Glory to God in the highest! I can truly say I never enjoyed such a day before." Forty united with the church during the next two months.

While the Lord was thus visiting his people in Pawtucket, he was also blessing the labors of Allen and Swett in Rehoboth and Attleborough, towns adjoining in Massachusetts. Morse spent most of the summer there, and in August the old Rehoboth church of eighty members, united with the Quarterly Meeting. This church had an earlier origin than any other in the denomination. It was organized in 1777, as one of the Separate, or New Light, churches that arose from the evangelical preaching of Whitefield. Several of these churches became Baptists, and united as the "Groton Union Conference," practising free communion. When many of them united with the Calvinistic Baptists, the Rehoboth church stood indepen-

dent, sustaining its visibility under different pastors, and no pastors, till 1814, when Rev. Timothy Morse labored successfully there for a season ; after which its ministers, when it had any, were generally Freewill Baptists.

The October Quarterly Meeting was held at Burrillville, where Colby began his work in Rhode Island, eleven years before. From nine members the church had now increased to one hundred and sixty ; and six other churches had united with it in Quarterly Meeting, with an aggregate membership of 544. The ordained ministers were White, Allen, Green and Williams ; unordained, Ahab Reed, Jacob W. Darling, Smith Fairfield, Abel Thornton and Horatio N. Loring. Susan Humes, of Thompson, Conn., a town adjoining Burrillville, had been preaching for two years, and she now removed her church relations from the Calvinistic, to the Freewill, Baptists, and the Elders' Conference approbated "the public improvement of her gift." She died in Providence two years after. Allen had been no more diligent than successful, and says in the Informer, "Two years ago, in the providence of God, I was permitted to come into this part of the land. I have done but little, yet have had the pleasure of seeing some churches gathered, and of baptizing one hundred and twenty; eighty within the last eight months."

The church in Foster, gathered by Rev. Daniel Williams, united with the Quarterly Meeting the next year ; but the death of REV. JOSIAH GRAVES of Middletown, in 1825, left the church in Connecticut without a pastor for three years. He died July 24th, aged 50. This death, with the declining health of White and Thornton the next year, cast a gloom over the prospects of the Quarterly Meeting ; but Rev. Salmon Tobey, of classical education and extensive influence, was regarded as an important accession to the ministry. For several years he had been a worthy preacher in Providence, had experienced many trials with the Calvinists, because of his free principles,

and now, 1826, became identified with the Freewill Baptists. His services as a writer were scarcely less valuable than as preacher.

A few ministers felt the need of a periodical in this locality, and agreed to publish a quarterly, of thirty-two pages, to be called "The Freewill Baptist Magazine," under the editorial direction of Salmon Tobey. The first number was issued in May, the same month with the first number of the Morning Star, in Maine. The publishers of neither work knew the design of the others; and, in most respects, the two publications were entirely dissimilar in their object. The conductors of the Magazine proposed "to commit the management of it entirely to the Quarterly Meeting;" but the Conference declined the proposition, yet "unanimously voted that we approbate the Magazine, and will use our exertions to give it extensive circulation." The Quarterly Meeting, however, did assume the publication of it at the close of the first year, with Salmon Tobey, Reuben Allen, Daniel Green, Job Armstrong, and Abel Thornton, as a Publishing Committee. All profits were to be appropriated to religious purposes. After two years the Magazine was published monthly, with 24 pages, at one dollar in advance, till May, 1830, when it was discontinued.

REV. ABEL THORNTON died October 14th, 1827. His life was short but earnest, having lived only 28 years. He was one year in New York and Pennsylvania, and repeated hemorrhage of the lungs finally closed his days. While breathing his last, he triumphantly said, "Bless the Lord, I am crossing the narrow stream." His journal was published by the Quarterly Meeting in a small octavo volume of 132 pages.

Lowell, Mass., was now a growing place, and a few Freewill Baptist families established a weekly prayer meeting at the house of Josiah Seavy. In April, 1828, Hiram Stevens commenced preaching there; a school house was obtained, but the attendance was small and the

meeting often disturbed. A church of fifteen members was organized, and after a few years of alternate prosperity and adversity, dissensions crept in, and the organization was lost.

At the January session of the Quarterly Meeting in Pawtucket, Tobey made a long and interesting report of his mission to Vermont, as delegate to the Yearly Meeting and General Conference. It was his first association with Freewill Baptists beyond the limits of Rhode Island, and he was greatly pleased with the extended acquaintance. He also, in behalf of the Quarterly Meeting, gave the hand of fellowship to Rev. Allen Brown of Providence, accompanied by "a short but pathetic address." Brown had left the Calvinistic Baptists, entertaining more liberal views on the atonement and communion. Sermons were preached by Martin Cheney, Ebenezer Scales, Allen Brown, and Zalmon Tobey; and Levi Chase was ordained. At the close of the afternoon service on the Sabbath, Christians of different denominations came to the Lord's table, and the meeting was one of unusual interest.

Horatio N. Loring was now laboring at Middleborough, Mass., twenty-five miles east of Providence, where sixty were converted and a church organized. The Quarterly Meeting was held there in August, and arrangements were then made for the support of an itinerant minister, and John M. Yearnshaw received the appointment. In addition to the profits of the Magazine, and the sale of Thornton's Life, for the support of this mission, subscriptions were opened and the required amount secured. This itinerancy continued for a year or two, and was the only means of sustaining some of the destitute churches.

The church in Middletown, Conn., after the death of Graves, was left without preaching or pastoral care. No report having been received for several sessions, the Quarterly Meeting directed Tobey to write a letter of condolence and encouragement. He did so, and about the same time Rev. Charles Remington, a young man from another

denomination became its pastor. An extra session of the Quarterly Meeting convened there November 13th, and Tobey presented the prominent characteristics of the Free-will Baptists, in a clear and unobjectionable sermon, from the text, "Can there any good thing come out of Nazareth?" His closing exhortation to "come and see," was very powerful.

The church in Olneyville was organized November 7th, 1828. In that village, one of the Providence suburbs, there lived, eight years before, a young man of careless habits but brilliant talents. In the pride of his manly strength, he saw the folly and wickedness of an irreligious life, and bowed at Jesus' feet. He became a hopeful Christian, was baptized by Salmon Tobey, and united with the Second Baptist church in North Providence. Thus commenced the Christian career of Martin Cheney. Feeling himself called to preach, and being encouraged by others, his first sermon was before his own church Thanksgiving evening, 1823. He was then examined by the church, and found to be anti-Calvinistic, and a free communionist. The pastor said, "*If he was a Calvinist, I should think he was called to preach, and I don't know but he is as it is.*" The church advised him to take a letter of dismission, and unite with a church entertaining views similar to his own. He did so, and became a member of the Fourth Baptist church in North Providence, under the pastoral care of Tobey. He soon commenced preaching in a hall at Olneyville, and the next year associated with Salmon Tobey, Allen Brown, Henry Tatem and Ray Potter, in a "Union Conference," and by them was ordained April 24th, 1825. Tobey and Brown soon became Free-will Baptists, and the church at Olneyville, with Cheney its pastor, united with the Quarterly Meeting about a year after its organization. The letter requesting admission says, "The church consisted of eleven members at first. Outward circumstances were discouraging, but the Lord was with us; and, to the praise of his grace be it

said, at each of our monthly meetings since our organization, he has added more or less to our number. A revival has been enjoyed the past year, in which sixty-one have been added by baptism, and fourteen by letter. But what is best of all, God is with us still, and that, too, in a most glorious manner."

Timothy Morse, on his way to Rhode Island, spent nearly three months in Salem, Mass., endeavoring to bring the remnants of a Christian church into gospel order, and thought he had succeeded, but soon after his departure, it was again rent by Swedenborgian influence. The last of September he arrived at Pawtucket, and though sixty years of age, united with the pastor, Rev. Daniel Green, in a series of meetings, that resulted in the addition of forty to the church, and as many more to the other denominations. The church in Smithfield this year received an addition of thirty, and most of the other churches were revived.

CHURCHES ORGANIZED. In 1820, Pawtucket, and Smithfield; '21, Middletown, Conn.; '22, Gloucester; and Taunton, and Waterford, Mass.; '23, Troy, and Mendon, Mass.; '24, Foster; '28, Cranston, and Olneyville; and Middleborough, Mass.; '29, North Providence.

ORDINATIONS. In 1821, Daniel Green; '22, Daniel Williams; '24, Jacob W. Darling; '25, Martin Cheney, Horatio N. Loring, Ahab Reed, and Abel Thornton; '27, Smith Fairfield; '28, Levi Chase; and Charles Remington, Conn.; '29, Maxy W. Burlingame, Cyrus Steere, and John M. Yearnshaw.

DEATH. In 1825, Josiah Graves, Conn.

CHAPTER XXVI.

NEW YORK AND CANADA WEST.

1820—1830.

Edward E. Dodge—Owego Quarterly Meeting—Richard M. Carey—Ashford—David Marks—Holland Purchase Yearly Meeting—Quarterly Meeting at Pike—Ellicottville—Andrew Banghart—Jenkins in Canada—Marks in Owego Quarterly Meeting—Patchingism—Death of Folsom—Darling at Spafford—Lyon at Fairport—Lorenzo Dow—Quarterly Meeting at Middlesex—Great Revivals in 1825—Ontario Quarterly Meeting—Jenkins in Canada—Death of Lord—Carey at Little Valley—Churches in Canada—Alabama—Adon Aldrich—Colby's Life—Trials in Bethany Quarterly Meeting—Mission Society—Increase—Susquehannah Yearly Meeting—Marks at Scriba—Masonry—Trials in Ontario Quarterly Meeting—Illness of Carey—Jenkins in Canada—Marks in Canada—Proposed Union in Canada—Churches Organized—Ordinations—Deaths.

FOR three years John Gould had been preaching in the southern part of central New York, and had gathered a few churches. About the year 1819, Edward E. Dodge, from Lisbon, N. H., settled in Dryden, near the head of Lake Cayuga, and united heartily with Gould in breaking to the people the bread of life. After two years of successful labor, he attended the Vermont Yearly Meeting, and was there ordained. These two ministers were the only ones in that part of the State ; four churches had been organized—Berkshire, Candor, Candor and Owego, and Choconet in Pennsylvania—and May 27th, 1820, they met in conference, and organized the Owego Quarterly Meeting. It then numbered one hundred and sixty members, and was an isolated band of brethren ; but Gould visited New England the next year, and was so much interested in the

Religious Informer, that he procured eight subscribers on his return, and thus did they seem to be brought into proximity with their brethren at the east.

In June the Boston church asked for the ordination of Richard M. Carey, and his subsequent position as a minister will justify an allusion of unusual length to his early trials and privations, as many of them strikingly illustrate the hardships of pioneer life, which was the life of many Freewill Baptists during the first half century. He says, "I was born in Williamsburgh, Mass., in 1794, and my memory goes back to within three years of my birth, at which time I distinctly remember that my brother died, and that I was drowned. Crossing a stream in sight of the house, I slipped from the log, struggled a few moments, and sank to the bottom. As I lay there on my back, the sun, shining full in my face, grew less and less till its light soon went out. My next consciousness found me on the shore in great distress, in the hands of friends, who were bringing me to life. When twelve years of age my father removed to western New York, and, passing through the little village of Buffalo, we lodged in a log tavern, the only public house in the place. After travelling southward on the shore of Lake Erie for several miles (there being no road in that direction), we turned to the left, threading our way through a dense forest for a dozen miles, and settled in what is now Boston, being the third family in town. In two directions we had not a neighbor within forty miles, and our house was a pole cottage, twelve feet square. We had neither schools nor meetings, but my pious parents held on to the strong arm of the Lord.

"In 1810 a sister died suddenly; but there was no minister at the funeral, and none to offer prayer but my poor, heart-broken father. With the war of 1812 came one continued scene of excitement and alarm. The militia were called out to repel attacks from the British, and the unprotected families at home were in constant fear of

the savages. Then came the fatal affray at the burning of Buffalo, on the 30th of December, 1813, when three hundred citizens were slain, and among them my older brother. He was personally attacked by three Indians, and, after laying two of them dead at his feet, was shot through the heart by the third. His poor body, all mangled and covered with wounds, was brought home for interment. Again were we compelled to perform the solemn rites of burial service, with no servant of the living God to speak words of consolation over the remains of that pious son and brother, or commend us to the God of all grace. With yearning hearts we gathered in silence around his giant form (he weighed 275 pounds), dropped the scalding tear on his noble brow, and laid him down in the house appointed for all the living.

“About this time I was brought near to death by sickness ; but through all these scenes my hard heart did not relent. I had been trained in the doctrines of Calvinism, and unyieldingly said to myself, under all serious impressions, ‘If I am to be saved, I shall be ; if not, I must be damned.’ This, my cherished motto, well nigh proved my ruin.

“In June, 1814, Eld. Jeremiah Folsom came into the place, and my heart was touched. But I resisted for two years longer, when Folsom asked me if I did not wish to have religion. My reply was, ‘It is not of him that will-eth, nor of him that runneth, but of God who showeth mercy.’ ‘That is true,’ said he, ‘salvation is not of man, but of God ; and Christ has brought it within the reach of all without their willing or running, but you will have to will and run both, if you ever obtain it.’ I accepted his instruction, and was one of a hundred who found deliverance in that reformation. God then called me into the ministry, and I dared not disobey. When the council came for my ordination, and the examination was ended, one of them turned to my dear wife, and asked if she

could give me up. She assented in tears, looking at her little ones, and seeming to *feel* unutterable things."

And here it may be observed that it was no small sacrifice for a family to yield its head to the Freewill Baptist ministry forty years ago. The compensation was always meagre ; and if he accomplished much, his time must be largely devoted to the work. This was often done by men of small resources, and at a sacrifice of many family comforts.

In Ashford, Cattaraugus county, a few pious families were wont to meet around in their log cabins for prayer and praise. After sustaining their meeting for sometime, Carey was the first minister that went to their aid. A revival followed, and a church of eleven members, the first in town, was organized in September. He took the pastoral care of the little flock, and preached with them regularly a few times each year. Jonathan N. Hinkley and Samuel Gilman were eminently successful at this time, the latter especially, in his labors with the Bergen church.

A new light now appeared in the horizon, nor did it linger there, but, riding up the murky sky, it soon became clear and promising. Many were the obscuring influences through which it came into notice, but they were all overcome. David Marks was not the boy, as he afterwards was not the man, to put his "light under a bushel." Neither youth, indigence, ignorance, nor opposition, nor all these combined, could deter him in the discharge of an honest conviction of duty. January 1st, 1821, he left home in Junius, at the request of Rev. Zebulon Dean, and spent a few weeks with him in protracted meetings, usually giving an exhortation after sermon. After this his impressions to go out and preach were irresistible ; but his parents thought him mistaken as to present duty ; and, besides this, they seemed to need the avails of his labor. Perceiving the struggles of his mind, they finally gave him permission to go ; and he spent a month in Brutus, Camillus, and other towns where an extensive revival

was in progress. He took no text, and made no attempt to preach, but prayed, exhorted, visited, and improved every opportunity in calling attention to Jesus, the Saviour of men. The last of April he again tore himself away from a pleasant home and dear friends, going westward, and telling what he knew about the Saviour's love. Being only fifteen years of age, he was generally called "the boy preacher," and was often treated with coldness, and sometimes with abuse. In a few days he learned that his father's house, with all its contents, had been consumed by fire, but still onward he pushed his way, attending the May session of the Benton, Bethany, and Erie Quarterly Meetings. After preaching two months in the Erie Quarterly Meeting, he received by letter the painful intelligence of his mother's death. This called him back to Junius, where he mingled his tears and prayers with surviving friends over their irreparable loss.

Marks' knowledge of books was then very limited, and he was keenly sensible of this great embarrassment to ministerial success. His good sense would not allow him to think of standing as a watchman on Zion's walls, without drawing from the armory of literature as well as grace, the weapons that could be successfully wielded in the cause of truth. But how could he obtain an education, since his views of duty forbade his leaving the ministry to attend school? The same as he obtained other objects surrounded by frowning difficulties. Let him see an end, all-important to be accomplished, and his inventive genius and unyielding purpose seldom failed in finding the means that would secure it. So in the acquisition of knowledge. What if he did feel constrained to preach! Could he not study, too? What if he was without a Grammar, or the means of buying one! Would not a day's labor furnish the means? See him on the Erie canal, pumping water in the swamps of Montezuma! In him the laborers recognized "the boy preacher," and, learning his wishes, they make up a purse, and he preaches to them in

the evening. The same indomitable energy that started him on his purpose, carries him through the study of his book. By night and by day, on the road from one appointment to another, and in his room after retiring for rest, he applies himself with an interest, second only to that given to the "Book of books," till its principles and rules are mastered.

The propriety of forming a Yearly Meeting in New York had been for some time agitated, and it was now agreed in all the Quarterly Meetings to send delegates to Bethany August 17th, and effect an organization. Rev. Nathaniel Brown was chosen Moderator, and T. Fowler, Clerk. The three Quarterly Meetings were represented, and it was voted to organize under the name of Holland Purchase Yearly Meeting. The Benton Quarterly Meeting, east of the Genesee river, numbered¹ 6 churches, 8 ministers, and 122 members. The Bethany Quarterly Meeting, mostly west of the Genesee, numbered 13 churches, 18 ministers, and 548 members. The Erie Quarterly Meeting, near Lake Erie, numbered 8 churches, 7 ministers, and 198 members. The meeting continued three days, and on the last, which was the Sabbath, five sermons were preached to a large congregation.

The Erie Quarterly Meeting at Pike in September, was attended with a few conversions, and the interest was sustained by Rev. Nathaniel Ketchum, in a very precious revival. Carey went to Ellicotville, a small settlement of eleven families, where no sermon had ever been preached, and no prayer had been publicly made. A revival followed, and every house became a house of prayer, and almost every heart a renewed temple for the indwelling of the Holy Spirit. A church of twenty members was gathered.

The Spirit of God found access to the heart of Andrew Banghart, of Upper Canada, more than one hundred miles west of Buffalo; and, being converted himself, he began

¹ Religious Inquirer, Vol. ii., No. 2, p. 169.

to exhort his neighbors, till forty or fifty of them were happy in the same precious faith. They were despised and persecuted, but not forsaken ; and some of them from New Hampshire and the lower province, had heard of Christians in Western New York, of sentiments similar to their own, and Banghart was sent in quest of them. The effort was unsuccessful ; but he was sent a second time, and now found brethren of the Bethany Quarterly Meeting, who heard his story, and received him with favor. His certificates, farther acquaintance, and preaching, were satisfactory to all, and he was both baptized and ordained before his return.

Herman Jenkins left home November 5th, on an exploring tour into Canada, bearing with him a letter of commendation from the Bethany Quarterly Meeting. On the eleventh day he arrived at the house of Banghart, in Westminster, and found a church there of twenty members. His coming, like that of Titus to Paul, was comforting. He baptized seven, preached fifty-six sermons in the province, and travelled 600 miles. A church in Dungwich was organized by Banghart, and thus was laid the foundation of our interests in Canada.

Near the close of the year Marks was in Plainfield, preaching with the Free Communion Baptists, and in Brookfield he labored in a revival for six weeks, and saw thirty or forty rejoicing in the Christian's hope. In April, 1822, he was in the Owego Quarterly Meeting, preaching in all the churches, and in many other places. The cause was advancing, and in Candor the revival was quite extensive.

Within the limits of the Benton Quarterly Meeting, and along its borders on every side, were many openings, and calls for help. Ministers supplied them, as far as they could, and three churches were added. A letter from Carey in the Informer, speaks of continued prosperity in the Erie Quarterly Meeting, though wading through the severe trials of Patchingism.

Tallcot Patching was born near Saratoga Springs in 1791, entered the army as first lieutenant in 1812, was wounded at Chippewa, and settled in Boston, where he experienced religion in 1816. He was a man of good abilities, winning manners, and fluent speech ; and soon commenced preaching, but was never ordained. In 1818, he advocated in Quarterly Meeting the reception of sprinkled persons to church membership, and soon disapproved of all gospel ordinances and church organizations. He also claimed that the inner light was a more sure guide than the outward letter, and brought the teachings of the Bible to the test of his own feelings. The church was denounced as Babylon, and his opposition became intense. He travelled through the Quarterly Meeting, and had adherents in almost every church. One minister, and two or three that had received license, were alienated by his influence ; Ketchum was advanced in years, and Folsom was in declining health, both unable to oppose the heresy with much vigor. But Carey was young and strong, and threw himself into the breach with all his manly powers. He attended the covenant meetings of seven or eight churches every month, defended the cause, and silenced opposition. But it was a serious contest, and years passed away before all was quiet. Many were disaffected and left the churches, and in 1834, Patching himself removed to Texas.

In the midst of these trials another affliction was experienced by the Quarterly Meeting, in the death of its founder, REV. JEREMIAH FOLSOM, of Boston. He was a native of Gilman-ton, N. H., the first Freewill Baptist ordained in New York, and for eleven years had preached the gospel and administered the ordinances with almost unparalleled success. His time and energies had been given to the cause of Christ, almost gratuitously given ; and, when health failed, it seemed hard to leave the companion of his youth without means to meet the wants of ten children. But the grace of God was equal to the

emergency, and he triumphantly departed June 15th, 1823. He was in the prime of life, aged 41, and thousands mourned that one so good and useful should be thus cut down.

A close communion Baptist church in Floyd and Webster, Oneida county, was visited in 1823, by Jacob W. Darling from Rhode Island, a revival ensued, and the church became open communion, and free in doctrine. He preached in Spafford, in company with John Gould, and organized the first church in town. This was six years before the General Conference was held there.

Daniel Lyon now commenced preaching in Perrinton [Fairport] just thirty years before the General Conference was held in that place. The circumstances were embarrassing, but he persevered, and the next season a small church was organized.

Marks was in western New York during the year, and spent "one hundred days in a reformation in Batavia and Elba," and labored successfully in Groveland and Geneseo. Herman Jenkins was blessed in his labors at Middlebury, where a large number were brought to Christ.

The eccentric Lorenzo Dow was in the vicinity, and attended the Holland Purchase Yearly Meeting at Sweden, where his sermon was not only instructive, but spiritual, and free from his usual singularities. Other sermons were preached by Marks, Craw, Parmenter, and Josiah Fowler.

The Benton Quarterly Meeting at Middlesex in 1824, was one of great interest. The reports were encouraging, and two sermons were delivered on Saturday. The council for the examination of Samuel Bradford met at 7 o'clock, Sabbath morning; the ordination services occupied the forenoon, performed by Craw, Norton, Wire and Dean; and in the afternoon two more sermons were preached. It was a melting time; some wept for joy, and others for sorrow. Wire tarried a few days, baptized several, and the gracious work continued. In the Bethany

Quarterly Meeting there were many trials, and no great prosperity save in the Clarkson church. Susan Humes, from Rhode Island, was now travelling through the churches in central and western New York, holding meetings, with good effect.

The year 1825 was noted for revivals, numerous and extensive. Darling, Gould, Dodge and Thornton had been untiring in their labors in the central part of the State, and southward into Pennsylvania, and now they were reaping the fruit of their labor. In Spafford two hundred were converted, and the church, having been dismissed from the Owego Quarterly Meeting, now held a session by itself, and one or two other churches uniting, it became the Spafford Quarterly Meeting.

Fifty miles westward the work was even more extensive. In Potter one hundred were converted, forty of whom united with the church there. In Middlesex about one hundred were baptized by Wire, and two new churches formed. A church was also organized in Italy, and the work spread extensively. Wire estimated the number of conversions in Wayne, Yates and Ontario counties, at one thousand.

The Benton Quarterly Meeting now extended from Lake Ontario on the north, into Pennsylvania on the south, and in the autumn, eight of these northern churches, including five ordained ministers and one hundred and forty members, were organized as the Ontario Quarterly Meeting. These churches were Williamson, Galen, Sodus, Lyons, Fabius, Junius, Brutus, and Manchester.

Still farther westward, in Clarkson, a revival commenced the preceding year, soon after the ordination of Eli Hannibal, and, through his instrumentality, it continued till one hundred and fifty were brought into the fold of Christ. During the summer, Jenkins took another tour into Canada, travelled 400 miles, preached twenty-five times, and baptized eleven. In many places the prospects were encouraging for building up large churches.

REV. DANIEL LORD, for twenty years an active laborer in New Hampshire, was so nearly blind that he could never recognize a person five rods distant; and, for many years, he could not see at all. His last days were spent with his children in Covington, Genesee county, where he died August 27th, aged 76.

Early in 1826, Carey, while on a tour through the southern counties, preached in Little Valley, a town bordering on Pennsylvania. The word took effect, and, on a second visit, quite a number confessed their sins. A meeting was appointed for the next day, and a company of militia being on duty, the captain marched to the door, ordered his men to "stack arms," and all went in and listened to the gospel of peace. The power of God was present, and it was a melting time. Several then enlisted under the great Captain of their salvation, and the work became general through the town. In September he and Wire organized a church there. The church in Ashford was greatly revived, and the Quarterly Meeting was enjoying prosperity.

A revival had commenced in Ontario, previous to the Yearly Meeting there, and, receiving a new impulse, it continued till more than one hundred professed faith in Christ. At this Yearly Meeting Thomas Huckins, a licensed preacher from London, Canada West, was soliciting help for that field of labor. A committee visited the province and organized a church at London. The next Yearly Meeting requested Marks and Freeborn W. Straight, then just licensed, to visit the province. They arrived in London October 13th, and found the little church assembled for monthly meeting, and never was the coming of friends more welcome. A revival had already commenced in the church, and was now followed by one in the Dunwich church, thirty miles south. These were the only churches, and Huckins the only minister, in the province. Marks was there six weeks, and Straight remained through the winter.

A few years prior to this [1826], Rev. Samuel Whitcomb was called into Alabama, Genesee county, to attend the funeral of a child that had wandered away and died in the woods. This opened the way for other meetings, and now several were converted and a church formed, the first in town.

In 1827 Rev. Adon Aldrich left the Ontario Quarterly Meeting, and commenced preaching in Chenango county, eighty miles to the southeast. Churches were soon established in Norwich and New Berlin, and three years after, the Norwich, now Chenango, Quarterly Meeting, was organized.

Marks now published a second edition of Colby's Life, and its circulation in the West did much towards confirming Christians in the spirituality of their worship. Another edition was published the next year by Cole & Co., Cornish, Maine.

The Bethany Quarterly Meeting was now passing through severe trials with its ministry. Not less than four were called to an account, and two were excluded. The trials with Collins and Parmenter were long and perplexing. Christians became more distrustful of man, and more confident in Christ, as alone worthy of the heart's warmest affections. By vote of the Quarterly Meeting, Rev. J. N. Hinkley prepared a constitution, and was sent through the churches to form societies for the support of indigent preachers. This was abandoned the next year, and, in 1829, a Freewill Baptist Mission Society was formed to aid itinerant preachers. Various were the plans and efforts for the support of the ministry, before anything like successful system was adopted.

The Yearly Meeting was onward in its march, as the reports of the year show an accession of 6 ministers, 8 churches, and 386 members. Decided action was taken against Masonry, a subject that was now exciting the public mind, and alienating members of the same church.

In the valley of the Susquehannah, both in New York

and Pennsylvania, were churches and Quarterly Meetings that could be accommodated with no Yearly Meeting, hitherto organized. Their number and locality seemed to demand another Yearly Meeting, and Revs. J. W. Darling, of the Spafford Quarterly Meeting, Ewdard E. Dodge and Asa Dodge of the Owego Quarterly Meeting, and Daniel Chase of the Gibson (Pennsylvania) Quarterly Meeting, with several laymen, met at Dryden, August 31, 1827, and organized the Susquehannah Yearly Meeting, embracing the three Quarterly Meetings above named. This has been one of the border Yearly Meetings, and has had influences to encounter that others have not met, but its progress has been steady, though not rapid.

The little church in Scriba had been a forlorn hope till the present autumn, and their revived prospects opened anew with the year 1828. David Marks was there, preaching three or four hours a day, and, after three lengthy sermons, January 20th, he retired to rest, greatly exhausted. A little past midnight a death-like feeling came over him, blood flowed freely from his lungs, and he expected that his work was done. He reviewed both the doctrines he had preached, and the life he had lived, and was satisfied. His soul was ravished with the prospect of immediate admission into the presence of his Saviour and "the spirits of just men made perfect," but the thought of sinners exposed to death awakened a desire to warn them yet longer. The angel of death was recalled, his sinking spirits revived, and, after a few days, he was in active service again. In September he attended the second session of the Susquehannah Yearly Meeting at Windsor, and preached two or three times. It was a season of considerable interest, and closed with the ordination of Bishop A. Russell.

The session of the Holland Purchase Yearly Meeting was this year a memorable occasion. Revivals were progressing in all four of the Quarterly Meetings, and many of the churches were becoming strong and influential.

Sermons were preached by Marks, Brown, Carey, Fowler, Braman, Craw, Straight and Dodge. After three sermons in a grove on Saturday, James Bignal was ordained. The meeting that evening was one of great power, and continued till a late hour. The discussion on Masonry was warm but fraternal ; and, with only two negative votes, and four undecided, it was agreed that " Masonry is wicked ; and for a Christian to be one, is a crime worthy of admonition." To secure unanimity of action, this resolution was reconsidered, and on Monday, after much conversation and prayer on the subject, during the meeting, the Elders' Conference "*Resolved*, that we advise the Quarterly Meetings and churches in our connection to hold no fellowship with active Free Masons, but to admonish such brethren as belong to the fraternity, to withdraw therefrom, and refrain from advocating the system."

The Ontario Quarterly Meeting had been wading through trials almost from the time of its organization. The church in Lyons received, and persisted in retaining, excluded members from other churches, and was itself excluded. The Bible says, " Mark them which cause divisions and offences, contrary to the doctrines which ye have learned, and avoid them." In obedience to this requirement, fellowship was withdrawn from a minister and part of the church in Williamson. These separations were like cutting off a hand or a foot, but the Quarterly Meeting felt that it was better to lose the diseased parts, than that the whole body should perish. But the trials did not end here. Those disaffected churches and their sympathizers united in an association, calling themselves Freewill Baptists, and thus, for a time, did they bring the name into disrepute.

After the death of Folsom, the care of the churches in the Erie Quarterly Meeting rested mainly upon Carey. For several years he preached stately in five different towns, in which time he performed missionary tours every

year, planted six churches, was on councils frequently, and attended funerals far and near. In the fall of 1828 he sunk under the burden of these accumulating labors. After a time his general health was gradually restored, but the use of his limbs he did not then recover. For seven years he was not able to walk half a mile at a time, and neither medical aid nor mineral waters afforded relief. And during this whole time he preached constantly and successfully to his own people in Boston, sitting in an easy chair.

About the first of February Herman Jenkins received two letters from Canada, more than a hundred and fifty miles distant, requesting him to come and baptize, there being no ordained Freewill Baptist in that province. It was a couple of weeks before he could leave, and he then set out on his sixth visit to that western vineyard. The weather was unpleasant, the travelling bad, and he was also detained by religious interests awakened on the route. When he arrived in March, the people had given up the idea of his coming, and had persuaded Straight to go into New York and receive ordination, that they might have a minister of their own, authorized to administer the ordinances. Jenkins found the revival in check by a petty division just creeping in, and each party was more anxious to justify itself, than to seek salvation. He hushed their complaints by saying, "I determined not to know anything among you, save Jesus Christ and him crucified;" and on this position he pressed them with the inquiry, "Who is on my side? who?" The spirit of division at once slunk away, and the work of salvation went gloriously on. He continued his labors for two months, preached 87 times, baptized forty, and gathered a church in Southold of 26 members.

Immediately after the return of Jenkins, Marks went to Canada, and the reformation continued. June 7th, a council met at London, consisting of Marks, Straight, and five deacons, for the examination and ordination of Thomas

Huckins. The meeting continued over the Sabbath, and great was the number in attendance to witness the first Freewill Baptist ordination in Canada.

In May, 1829, Marks was again in Canada, having been appointed by the Holland Purchase Yearly Meeting, with Hinkley, Jenkins and Straight, as a committee to attend the Yearly Meeting of the Free Communion Baptists in the province, and effect a union with them if practicable. There were at this time, about midway between the lakes Ontario, Huron and Erie, three Freewill Baptist churches, and four Free Communion Baptist churches, far removed from others of kindred faith. The latter were gathered by Rev. Thomas Tallman from New York, six or eight years before. Marks and Straight attended the Yearly Meeting at Oxford, and it was agreed to refer the proposed union to the churches, who should send delegates with instruction to a conference, that should meet at Oxford June 26th. The conference met according to appointment, and was composed of Marks, Straight, Huckins, and five laymen, on the one side; and Harris, Smith, Goble, and eleven laymen, on the other. After a full investigation of the faith and practice on both sides, it was agreed, with great unanimity, that the only difference in doctrine was on the certain perseverance of the saints, and the only difference in practice was in the use of covenants. It was also agreed that these differences were not of sufficient importance to require separation, and that they would assist each other with the same freedom as if they were but one denomination. Thus were taken the incipient steps towards that union so happily consummated twelve years after, when the two denominations were indissolubly cemented in one.

CHURCHES ORGANIZED. In 1820, Ashford, Columbus, Eden, Junius, Pembroke, Scriba, and Stafford; '21, Alexander, Eaton, Ellicottville, Genoa, Scipio; and Dunwich, and Westminster, Canada; '22, Dryden and Virgil, Galen, and Pike; '23, Middlesex, Pottstown, Putnam, Schröep-

pel and Palermo, and Spafford ; '24, Dryden ; '25, Fowler, Hamburg, Italy, Second Middlesex, Third Middlesex, Potter, and Williamson ; '26, Alabama, Elba, Fabius, and Little Valley ; '27, Poultney, Royalton, Second Spafford, Villanova ; and London, Canada ; '28, Angelica, Cato, Cherry Creek, Niles, Orangeville, Second Poultney, Second Scriba ; Southhold, Canada ; '29, Addison, Conesus, Sparta, Stephentown and Nassau, and Walton. It is unknown in what year churches were gathered in Bristol, Byron, China, Clarkson and Sweden, and Leroy.

ORDINATIONS. In 1820, Andrew H. Miller, Richard M. Carey, John Norton, and Samuel Whitcomb ; '21, Andrew Banghart, Burnet Hart, and Elisha Collins ; '22, Benjamin Rolph ; and James Harris, Canada ; '23, Jacob Crosby, Benjamin McKoon, and F. B. Tanner ; '24, Samuel Bradford, Eli Hannibal, Allen Jones, Daniel Lyon, and Jacob Perry ; '25, A. C. Andrus, L. G. Gardner, Smith Rogers, and Amos Perry ; '26, Alanson Draper, Thomas Grinold, David Marks, and Abram Shear ; '27, John Stid ; '28, James Bignal, Thomas Parker, Bishop A. Russell, F. W. Straight, — Wiant ; and Thomas Huckins, Canada ; '29, William Gray, and Jared H. Miner. We cannot fix the year in which the following men were ordained :— Adon Aldrich, Benoni Blakely, Jesse Braman, Heman Bruce, F. C. Carlton, Amos Daniels, Manoah Delling, Asa Dodge, and Benjamin Leavitt.

DEATHS. In 1823, Jeremiah Folsom ; '25, Daniel Lord ; '28, — Ellis.

CHAPTER XXVII.

PENNSYLVANIA.

1820—1830.

Church in Jackson—Jenkins' Letter—Mount Pleasant Church—Gibson Quarterly Meeting—Dodge and Thornton at Troy—Cookstown Church—Cookstown Quarterly Meeting—Northwestern Pennsylvania—Wayne Quarterly Meeting—Dodge in the Gibson Quarterly Meeting—Newbold in Bedford County—Churches Organized—Ordinations.

IN the two extreme corners of Pennsylvania, the northeast and southwest, were a few small churches gathered in the last decade. Our knowledge of their labors, trials and success, is very limited, consequently little will be said.

A few Christians in Jackson, Susquehannah county, were grieving over the sad state of religious interest in their vicinity, and agreed to establish and sustain a prayer meeting. This was in 1820, and the Lord so blessed their efforts, that in July several related their Christian experience, and were received into the fellowship of those sustaining the meeting. There being no one in the place authorized to baptize, Rev. Daniel Chase, now living in Windsor, N. Y., was invited to visit them, and administer the ordinances. He did so, and formed a church of thirteen members.

In 1821 Herman Jenkins, of New York, travelled through the border counties, as far west as Tioga, and at Delmar, September 16th, he wrote to the editor of the *Informer*, saying, "I am now far from home, endeavoring to preach Christ, and am happy in the work. I

never saw a greater need of faithful laborers. Truly it may be said, 'The harvest is plenteous, but laborers are few.' I have had the privilege to be with Eld. John Gould, and attend the Owego Quarterly Meeting, to which he belongs, and I find the Lord is raising up brethren all over this wilderness country. Glory to his name. Your Informer is a source of comfort to hundreds in these regions." The next year, Samuel Wire, of New York, took a journey southward, travelled four hundred miles, and preached repeatedly in the border counties of this State.

Six Free Communion Baptist churches were associated together as a Yearly Meeting, whose history, in few words, may be thus stated :¹ About the year 1801, ten brethren in the wilderness at Mount Pleasant united in Christian covenant. They were soon blessed with a shower of grace, and five branches were added to the Mount Pleasant church. After five or six years of prosperity, trials came. Two ministers left at once and joined the Close Communion Baptists. Some of the churches became extinct, but Gibson and others outrode the storm, and additional ones were formed. In 1821, Rev. Gideon Lewis, of Clifford, died, an aged man and faithful minister, leaving the churches greatly disheartened. They seem to have constituted no part of the Free Communion Baptist General Conference, according to their published minutes,² but had enjoyed a mutual correspondence with the Owego Quarterly Meeting. A union of the two bodies had been under consideration, and it was consummated at the annual meeting of these churches in Windsor, N. Y., August 31st, 1822, when it was "Voted that this Yearly Meeting become a Quarterly Meeting." It soon took the name of Gibson Quarterly Meeting, and was one of the three that united in forming the Susquehannah Yearly Meeting.

¹ Dr. Robert Chandler—Religious Informer, Vol. iv., p. 10.

² Religious Informer, Vol. iv., p. 72.

Rev. Asa Dodge held the first Freewill Baptist meeting in Troy, the present year, with seven hearers. He was then a young man, and the people soon became interested in him and the gospel he preached. A church was organized in 1823, and the next year Abel Thornton, from Rhode Island, spent four months there and in the vicinity, in which time fifty were converted, and the church became strong and efficient.

The church in Cookstown, southwestern Pennsylvania, under the pastoral care of Rev. Samuel Williams, now numbered upwards of two hundred members, and was steadily advancing. Opposition was strong, and scandal was rife, but both were overruled for the good of the cause. Being hundreds of miles from any sister church, its enemies declared that there were no other Free-will Baptists, and that this lone church was presuming too much, when it thought of maintaining an independent existence. Williams had heard of the Religious Informer, and the church ordered several copies, and thus satisfied the public, that the denomination consisted, not of one church only, but of hundreds, and was rapidly increasing. In 1824 he labored in Washington and Fayette counties; more than two hundred were converted, and churches were there organized. From this time, the interest seemed permanently established, and the sympathy of churches with each other was, in part, their strength. The next year they united, three in number, as the Cookstown Quarterly Meeting.

The commencement of our interest in northwestern Pennsylvania may be thus stated: A few members of a Methodist church in Delaware, Mercer county, were speaking of their dissatisfaction with some of the doctrines and usages of the church, when they were surprised to learn that some of them had been Freewill Baptists in Maine, and others in New Hampshire. They left the church, and established a meeting of their own in 1824. Not knowing that there was a minister of their faith

within two hundred miles, they prayed God to direct one hither. James Peters soon visited them as a Freewill Baptist (of whose previous history we know nothing), and a church was organized with which he settled. Another was formed in Sadsbury, about the same time, and one in Wayne, Ohio, a little previous to this. A notice appeared in the March number of the Religious Informer, of a meeting to be held in Wayne the 28th and 29th of May, for the organization of a Quarterly Meeting. The meeting was held, the Wayne Quarterly Meeting was then formed, and the September report says it consisted of the three churches above named. Churches were soon formed in Harlandsburg and Sugar Creek, and the Quarterly Meeting was divided some eight years after. The churches in Pennsylvania were organized as the Crawford Quarterly Meeting, and those in Ohio as the Ashtabula Quarterly Meeting. In the autumn of 1826, Samuel Wire, from New York, spent a few months in this Quarterly Meeting, and was a great help to the feeble churches.

In 1827 Rev. Asa Dodge spent the summer months in the Gibson Quarterly Meeting, and additions were made to every church save one. Never had the Quarterly Meeting experienced a more general revival, or seen greater prosperity. But the churches were few and feeble, and a correspondent of the Morning Star gives us the following glimpse of their destitution in 1829 : "The number of Freewill Baptists among professed Christians in this region of country is comparatively small ; and they do not, by any means, enjoy the advantages of their brethren in the East. Here no Baptist steeple attracts the eye of the traveller, and no bell tells the hour of meeting ; but a school house, dwelling house, or barn, affords them a place to worship Him who had not where to lay his head."

In Bedford county, bordering on Maryland, was a very precious revival of eight month's continuance. Rev. Joshua Newbold, from Cookstown, seventy miles west of this,

labored successfully in the revival, and added thirty to the Dunning Creek church. D. P. Lowe was ordained here, and was pastor of the church for eight years.

CHURCHES ORGANIZED. In 1820, Jackson, and Stoney Fork; '25, Delaware, Harlandsburg, and Sadsbury; '26, Janner, and Sugar Creek; '28, Dunning Creek; '29, Deerfield.

ORDINATIONS. In 1826, Joshua Newbold; '27, William E. Robinson; '28, James McCall; '29, D. P. Lowe. The year in which John Borden was ordained is unknown.

CHAPTER XXVIII.

OHIO AND INDIANA.

1820—1830.

Marcus Kilborn—First Church in Indiana—Moses Dudley—Maineville—Collins in Northern Ohio—David Marks—Huron Quarterly Meeting—Marks in Southern Ohio—Athens Quarterly Meeting—Dudley at Big Island—Dudley Visits Kilborn—Miami Quarterly Meeting—Death of Towne—Northeastern Ohio—John Cheney—Church at Conneaut—Marks spends 1825 in Ohio—Marion Quarterly Meeting—The Yearly Meeting—Kilborn Itinerates—Yearly Meeting at Maineville—Alexander Sebastian—Elias Hutchins—Delegates to General Conference—Huron Quarterly Meeting—United Baptists—Medina Quarterly Meeting—Rathburn joins the Campbellites—Wayne Quarterly Meeting—Churches Organized—Ordinations—Death.

MARCUS KILBORN was a native of Connecticut, experienced religion in western New York, and the next year, 1817, removed to southern Ohio, where he immediately commenced preaching. For three years, his labors there, in connection with those of Rev. Rufus Cheney, were successful. He was ordained in the year 1820, and, in July, embarked in an open boat, with his wife and a little furniture, down the Ohio, and settled near Rising Sun, Indiana, some forty miles below Cincinnati. The Saviour was too precious to be enjoyed by him alone, and he at once began to appoint meetings and preach Christ, the way of life and salvation. Crowds attended, the Spirit of God gave efficiency to the preached word, and the Bryant's Creek church [now Randall], of five members, was organized September 20th, the first Freewill Baptist church in Indiana.

Additions were made for a time, when he says,¹ "Opposition then began, and the reformation abated. I was ordered by some to stop preaching, discouraged by others, but encouraged by my Master. I continued to hold up Jesus as the only possible means whereby sinners could be saved. The Lord was on my side, reformation again commenced, and the little church increased."

Rev. Moses Dudley says of Kilborn, "He was poor as to this world's goods, and often went many miles on foot to his appointments, leaving his sickly companion and little babes in their lonely cabin. But she did not complain ; she was an heir of glory, and was called home to heaven several years before him. Eld. Kilborn was not what is generally called a great preacher, but he was a good one." If pious clergymen in our day, whose salaries supply all their necessary wants, whose circumstances enable them to enjoy all the home comforts of life, and whose study and parish are both inviting,—if they receive an eternal reward, as they assuredly will, with how much more honor will others be welcomed, who come up through great tribulation, having labored for Christ in poverty, amidst privations, and through the most trying circumstances !

Severe sickness had brought Rev. Moses Dudley, of Warren county, some twenty miles from Cincinnati, to more faithfulness in the ministry. Meetings were now established at his own house, and a good religious interest was awakened. About the same time, Rev. Ephraim Stephens and others from Maine, settled in the neighborhood, and the united efforts of these few Christians were blessed to the conversion of sinners. The New Lights, or Christians, were somewhat numerous, and one of their ministers proposed a union church, rather than the multiplication of sects. But the doctrines of the Freewill Baptists were dear to these men, because they are the doctrines of the Bible ; and the displays of Divine grace they had witnessed in Maine, assured them that the God of the

¹ Religious Informer, Vol. v., p. 83.

Freewill Baptists would bless the same doctrines and efforts to the salvation of men in Ohio. A church of eleven members was organized February 16th, 1821. The meeting centralized other interests in the place, business and enterprise increased, a village sprung up, and, in memory of their native State, it was called Maineville. Thirty-five years after this, the General Conference held its sixteenth session with this very church.²

The next year Rev. Benjamin Tufts and family came to Maineville. He had been associated with Dudley, Stevens, and others, in Phillips, Maine, and their réunion in Ohio was exceedingly pleasant. A regular correspondence with the Farmington Quarterly Meeting, in Maine, was sustained for several years.

In the fall of 1821, Rev. Elisha Collins, of western New York, came to northern Ohio to look after the churches planted by Hinkley, nearly three years before. He found the church in Harrisville without a meeting, and it had been so for more than a year. The members were visited personally, meetings were held, and covenant obligations renewed. The Milan church was also revived, and under date of March 22d, 1822, he says in the *Informer*, "I have baptized nine since I left home, constituted one church [Greenfield], broken bread three times, and attended more than one hundred and fifty meetings. There is not another ordained Freewill Baptist in this part of the State." These two churches were forty miles apart, and could not be frequently visited, his time being mostly spent in Huron county. In Clarksfield, almost every family was visited in mercy, and a church of eleven members was formed.

In June, David Marks embarked at Black Rock, N. Y., for Sandusky City, Ohio. Through storms and calms he reached Sandusky bay on the 5th day, and the captain refused to land him at Sandusky, but set him and four others ashore on the peninsula, six miles across the bay.

² It is called the Hamilton church.

The keeper of the light house was the only person on the peninsula, and his supply of provisions was nearly exhausted. It was sunset, Marks had eaten but one meal for the last forty hours, and was now without money or provisions. He says, "I lay down on the floor, and closed my eyes to sleep, hoping to forget my hunger. But recollections of kind brethren in New York, contrasted with my present situation, drove slumber from my eyes. When the men who landed with me had fallen asleep, the keeper, remembering the poor boy that had come far from a father's house to preach the gospel, brought me a cracker and half a pint of milk. This was a delicious morsel, and I received it with thanksgiving." The next morning was pleasant, but how to reach the main land was the question. It was sixty miles round the bay, through a marshy wilderness, and no boat was in sight, or expected there. Long and wearisome were the hours of that day, but their hunger was allayed by the broiled meat of a fawn they fortunately killed. The second day they made a dangerous and unsuccessful attempt to cross in a leaky old skiff, and that afternoon a vessel set them across to Cedar Point. Taking his portmanteau on his shoulder, Marks travelled nine miles before coming to a house, and three miles farther brought him to a family belonging to the Milan church, where he was affectionately received.

The three churches in Huron county were so many isolated branches, though all grafted into the true vine. To secure the counsel and sympathy of each other, Collins and Marks advised them to associate together; consequently they met at Milan, June 29th, and organized the Huron Quarterly Meeting. About twenty were present, and the next day, which was the Sabbath, one hundred and fifty met in a barn, three sermons were preached, many exhortations given, and the Lord's supper administered. A church in Greenwich soon united, and thus the Quarterly Meeting had an auspicious beginning.

After a few weeks Marks thought of visiting the churches

in the south part of the State, and a Methodist brother kindly offered him the use of a horse for the journey, so he regarded it as the will of Providence that he should go. Near Portsmouth, on the Ohio river, he found Rev. Rufus Cheney, a lone star in that part of the firmament. During the six years of his residence there, he had been visited only two or three times by brethren in the ministry, but his church was prosperous, numbering one hundred and twelve members, with branches in different towns. During his stay of five days, Marks preached several times, and once sent an appointment across the river to preach in Kentucky. When the time arrived, the boat was otherwise employed, and, unwilling to disappoint the people, he extricated an old canoe from the flood-wood, and seizing a bit of board for a paddle, the adventurous young man pushed off into the stream, nearly half a mile wide, and running with a strong current. At the risk of his life, he succeeded in reaching the opposite shore, far down the stream, and enjoyed great liberty in preaching to a congregation, mostly colored people.

The last of July he went up the river fifty miles, to Meigs county, where Stedman had experienced such reverses of fortune. He found no Freewill Baptists there, save a few scattered members of the old churches; but a small church had been organized in Alexander, Athens county, a few weeks before, by Rev. John Sleeper, who left the Christians in May, and returned to the Freewill Baptists, by whom he had been licensed in Maine, six years before. A member of the church, Dr. James E. Brown, of Rutland, was now ordained, and a church organized there. In April, 1823, Rev. Eli Towne, from New England, visited the churches, and gave them and the two ministers the hand of fellowship. He attended the Huron Quarterly Meeting at Milan, in June, and, at his request, the two churches were received, though one hundred and seventy miles distant. While he was negotiating their admission to the Huron Quarterly Meeting,

Sleeper, of Alexander, and Selah Barrett, of Rutland, afterwards a minister, were on a visit at Porter, and arrangements were made with Rev. Rufus Cheney for a meeting at Rutland, in August, to consider the propriety of forming a Quarterly Meeting. The Athens Quarterly Meeting was probably then formed, and at the next January session, it consisted of four churches, Alexander and Rutland then united, Morgan, Columbia, and Porter, numbering 186 members.

At this time Cheney returned to New York, preaching six months in the northeast part of the State, and the Porter church, left without a minister, passed through many trying scenes. Sleeper became inactive, and Brown lost the confidence of the people, so that, after three or four years, this Quarterly Meeting lost its visibility. How sad is the lesson we learn when churches are left without a spiritual guide, or are misguided by one in the pastoral office.

Rev. David Dudley had devoted four or five years to itinerant labors in southern Ohio, but his health would no longer allow him to travel as he had done, and, in April, 1822, he removed to the interior of the State, and settled in Big Island, Marion county. A few Christians were soon found, and a church of seven members was organized. Other Christians, fifteen miles distant, heard of the organization, and came to inquire into the doctrines and usages of the new church. All were satisfied, and they received the hand of fellowship. This was the only church, and Dudley the only Freewill Baptist minister, within fifty miles; but small as was this beginning, it was the commencement of the Marion Quarterly and Yearly Meetings.

Another interest was now coming into notice near Springfield, some fifty miles to the southwest, and was thus reported³ by Rev. Allen Mead: "Brother Gilmore gathered a considerable body of members in this place,

³ Religious Inquirer, Vol. v., p. 54.

and the work was glorious to beholders. I myself united with this people, who called themselves Freewill Baptists, not being sensible of the numerous cloud of witnesses we had on our side." Other churches were soon formed, in Big Derby and Harmony, and two years after Mead says, "We have four ordained preachers in this region, the names of whom are, Russell Gilmore, Otis Gilmore, David Ellis, and myself."

The church in Indiana was enjoying considerable prosperity, far removed from all sympathizing friends, and the first interview of Kilborn with Rev. Moses Dudley of Maineville, is thus given by the latter: "I remember very well the first time I ever saw the beloved man. It was in the summer of 1823. I had previously heard that a young preacher from Vermont had gathered a church in Indiana, about seventy or eighty miles from where I live; and, in company with Eld. Benjamin Tufts, I set out to find them. After a tedious journey, as if directed by the Star of Bethlehem, we came to the spot where they were assembled for church conference. I shall never forget the place. It was a newly built cabin; the openings between the logs were so great that the people could easily be seen without doors or windows. We drew near. They were already engaged in relating to each other the dealings of God with their souls. Tears were freely flowing from many eyes, while joy and gladness were manifestly felt in the heart. On one side of the room sat a young man of pale countenance and slender form, whom I soon discovered to be their pastor. It was Eld. Kilborn. The church at this time numbered seventy. When we made ourselves known, the dear brother and his little flock were filled with gladness beyond measure; as it was the first visit they had received from preachers of our order."⁴

The union of Hamilton and Bryant's Creek churches was proposed, and January 10th, 1824, and Maineville, Ohio, were the time and place of organizing the Miami

⁴ Morning Star, July 12th, 1837.

Quarterly Meeting. It was a season of great interest, numbers felt their need of religion, and some were converted. A little before this meeting, Rev. Benjamin Leavitt, from New York, settled in Jefferson county, Indiana, where a few members of the Bryant's Creek church resided, who were now organized as a distinct church.

The western Quarterly Meetings—Huron and Miami—began to consider the question of a Yearly Meeting. The territory was large, extending from the shores of Lake Erie on the north, to the Indiana bank of the Ohio on the south, a distance of two hundred and thirty miles. But the resolute men of that time and country would surmount what obstacles they could not remove, and a meeting was appointed August 28, 1824, at Centre, Marion county. It convened at the house of David Dudley, who was chosen moderator, and the ministers present were, Marcus Kilborn, Moses Dudley, David Dudley, Samuel Bradford, David Marks, John West, N. Brown, Allen Mead, and Russell Gilmore. The doctrines and usages of the Freewill Baptists were stated by West, and in them "there was a perfect agreement." On the vote to establish the Ohio Yearly Meeting there was not a dissenting voice, and after the organization was effected, sermons were preached by Brown, Mead, Gilmore and David Dudley. It was held at the same place October 8th, the next year, when it consisted of three Quarterly Meetings, ten ordained ministers, thirteen small churches, and the number of members did not exceed three hundred.

REV. ELI TOWNE, like a meteor flashing across the sky, appears for a moment, and is gone. He came into notice at the New Hampshire Yearly Meeting in 1822, where he was ordained, spent a few months in Rhode Island, was in Ohio early the next year, made a flying trip to New York, thence to Detroit, and arrived at Cincinnati September 23d. He was taken sick the same night, was removed from the public house to the residence of a widow lady, where he was well nursed, and where he died

October 3d. Though among strangers, he made himself known to a clergyman, who said to his friends, "He wished to live on account of his family, and also to do more in the vineyard of the Lord."

John Colby had preached a few sermons in the corner of the State adjacent to Pennsylvania, in 1810; Avery Moulton spent a few weeks there in 1816, Rufus Cheney was there a few months on his way to New York, but there was left no enduring trace of their transient labors. A faint light now glimmers in that distant horizon, where James Peters and others were holding meetings. A church was organized in Wayne, Ashtabula county, in 1824, which, with a few churches in Pennsylvania, united in forming the Wayne Quarterly Meeting the next year. A revival followed in Wayne, and not less than one hundred professed themselves to be Christians; and Horace Morse, one of the number, immediately commenced preaching. A two days' meeting was held at Poland, in June, 1825, and Rev. John Cheney was present, with his wife, who was an able exhorter. He had been preaching at Conneaut for a few years with great success, but sustained no denominational relation at this time, having withdrawn from the Christians the year before. He was soon received into the Quarterly Meeting, and a church was organized in Conneaut the next year, with which he united. That was just thirteen years before the General Conference was held there.

A church of seven members was organized in Williamsfield, by James Mugg, and this was followed by one hundred conversions. Many were the trials through which this Quarterly Meeting was called to pass, but the sorest of all was the fall of Peters, its founder.

Marks spent the most of this year in Ohio, and taught school one term in York, Sandusky county, where he preached often, and saw a church organized. The last of March he went to Marion county, sixty miles to the south, and, arriving at Big Island Sabbath morning, he found a

large assembly listening to a discourse from David Dudley. He had labored here through hope and fear for two and a half years, and thus expressed himself to his brother, Rev. Thomas Dudley, of Maine, ten years afterwards : "I often became almost discouraged. At other times the prospect appeared better ; but the night seemed so long I grew impatient. I prayed to God for a revival, and felt determined to leave if I did not see the desire of my soul ; but, glory to God forever, in December, 1824, the Lord began to work in power. This was a happy winter to many souls, and we have had good seasons ever since." The church numbered fifty at this time, and revivals were in progress in other towns. Marks here engaged in teaching again, though he preached two or three times every week, and quite a number were converted.

There were four churches in the immediate locality,—Big Island, Marion, Centre, and Marlborough—and in August they met by delegation with the last-named church in Norton village, and organized the Marion Quarterly Meeting. There were two ministers, David Dudley, and Samuel Bradford from New York ; and Marks was present, just recovering from a fever, and preached an hour, sitting in a chair. The church in Norton was formed in 1820, and was visited by Dudley in 1824, and reorganized as a Freewill Baptist church. There were now five Quarterly Meetings in Ohio, situated in the north, northeast, southeast, southwest, and central parts of the State.

Kilborn was now advised to give himself to itinerant labors, as he desired, and he was the more inclined to do so, since the two churches in Indiana could be cared for by Leavitt and Sebastian. He located his family at Maineville, Ohio, and from that place, as the base of his operations, he went out as Providence seemed to direct. The service he performed for several years in the infancy of our cause there, has no record save on high, and cannot now be appreciated.

The Yearly Meeting held its third session at Maine-

ville, in October, 1826. Sermons were preached by John and David Dudley on Friday, and the social meeting in the evening was one of great interest. The business was transacted the next day, and the trying labor with Alexander Sebastian resulted in his exclusion, but he refused to surrender his credentials, and, continuing to preach as a Freewill Baptist, he brought the name in Indiana into great disrepute.

Kilborn gave an encouraging report of his labors, particularly in "the Scioto country," where he found "the brethren well engaged." The report from Marion Quarterly Meeting was refreshing; in addition to revivals, two churches had been received. The meeting on Sunday was interesting, and on Monday the clerk says, "We met at eight o'clock, David Dudley preached, sinners wept, saints rejoiced, and many witnessed for Jesus. We then broke bread and washed feet."

Rev. Elias Hutchins left Maine in November, and spent a year and a half in the Ohio Yearly Meeting. The life of an itinerant preacher in a new country, is a hard one for a man in feeble health, but Hutchins never consulted ease, but duty. His labors were blessed in the Marion Quarterly Meeting, especially in connection with the February session at Marion in 1827. People who have lived or travelled in the West, before roads were made or streams bridged, will understand why "a great rain" prevented the attendance of delegates the first day. Hutchins alone was there with the church, but others came the next morning, and the pleasant meeting was about to close without any manifestations of saving power. The thought was painful, the crisis had come, Christians cried mightily to God, he answered, and sinners were converted.

Equally successful, and more extended, were his labors in the Miami Quarterly Meeting. The church at Bryant's Creek had suffered greatly from the wicked course of its former pastor; but the September session of the Quar-

terly Meeting there revived their hopes ; and the continued labors of Hutchins through the winter restored the church to public confidence.

As the Yearly Meeting at Big Island was approaching, in October, he set out on horseback with Kilborn and Moses Dudley, and says, " The satisfaction we experienced in the meeting more than compensated for the fatigue of a journey of one hundred and thirty miles." The Quarterly Meetings were all represented by letter and delegation, and were never in a more prosperous condition. The meeting was held at the same time with the First General Conference in Vermont, and, to be ready for the next session, Kilborn, Hutchins, and David Dudley were now chosen as delegates.

After the Yearly Meeting, Hutchins performed another journey of eighty miles to attend the Huron Quarterly Meeting at Green Creek. All was dark through the meeting till Sabbath evening, when light broke in upon the praying band, a revival followed, and John Mugg continued his labors with the church.

Speaking of his labors at this time, Hutchins says, " Here, as in Maine, I have generally visited destitute churches, feeling it more my duty to do so, than to form churches and leave them to die." This was the labor most needed in all parts of the denomination. The number of feeble, neglected, dying churches, was painful to contemplate. Few of them enjoyed pastoral labor, and there was no system in itinerant labors. A church might be visited by different ministers the same week, and it might be passed by for months, and even years.

At the November session of the Marion Quarterly Meeting in Harmony, Clark county, the residence of Bradford, a delegation was received from the United Baptists, a small body of Christians in that vicinity, who had mostly left the Calvinistic Baptists. In doctrine and sympathy they were more in unison with Freewill Baptists, than with any other sect, and the delegation was kindly received,

and the proposed correspondence favorably entertained, but the subject was referred to the Yearly Meeting for final action.

“As ye go, *preach*,” was the Divine injunction, and never, since the days of the apostles, have the servants of Jesus observed it more faithfully than did the early Free-will Baptists. Travelling on the lake shore between the Wayne and Huron Quarterly Meetings, the pioneer ministers in northern Ohio preached wherever they stopped for an hour, if a congregation, however small, could be gathered to hear. Others, landing at Cleveland, would go out into the settlements around, and add “line upon line” to the labors of those who had preceded them. The result was, three churches had been gathered—Harrisville, Liverpool, and Strongville—and June 2d, 1827, they united and formed the Strongville [Medina] Quarterly Meeting. Allen Mead and Russell Gilmore were the council.

A revival commenced in Rutland, Meigs county, near the close of 1828, in which most of the youth professed religion, and the church was greatly strengthened. Rathburn was encouraged, but, instead of continuing to encourage the church, he left and joined the Campbellites the next year.

The Wayne Quarterly Meeting had many discouragements; churches and Christians were not only opposed by the wicked, but were generally regarded by the good, as only transient lights. It was felt that something must be done to secure public confidence in their permanency as churches and as a denomination. They had received sympathy and ministerial assistance from the Holland Purchase Yearly Meeting, the one of easiest access, and it was agreed to ask admission to that body. Nathaniel Brown, who had visited them a few times, advocated their cause, and enlisted more deeply the Yearly Meeting in their behalf. A committee, with full discretionary power, consisting of Bignall, Grinold, Straight, and Miner,

met the Quarterly Meeting at Salem, and found seven churches, having from twelve to thirty members each, and four ministers—Horace Morse, John Cheney, P. H. Wood, and William Whitman—whom they approved. The Quarterly Meeting was then pronounced a member of the Holland Purchase Yearly Meeting.

CHURCHES ORGANIZED. In 1820, Marlborough, and Bryant's Creek, Ia. ; '21 Hamilton ; '22, Alexander, Big Derby, Big Island, Clarksfield, Greenfield, and Harmony ; '23, Columbia, and Morgan ; and Jefferson, Ia. ; '24, Wayne ; '25, Williamsfield, and York ; '26, Conneaut, Lebanon, and New Lyme ; '27, Marion, and Strongville.

ORDINATIONS. In 1820, Marcus Kilborn ; '21, John Sleeper ; '22, James E. Brown, and Allen Mead ; '23, Alexander Sebastian, Ia. ; '25, J. Wheeler ; '26, Horace Morse ; '27, Samuel D. Wyatt. We do not know in what year John Dudley, John Mugg, and William Whitman, were ordained.

The death of Eli Towne, in 1823, was the only one in this decade.

CHAPTER XXIX.

THE GENERAL CONFERENCE.

FIRST THREE SESSIONS.

1827—1829.

Gradual Development of Church Polity—A General Conference of Elders—General Conference Proposed—Preliminary Steps—First Session—Peep at Conference—Business—Church Polity—Ministry—Ordination of Colored Men—Itinerant Ministry—Doctrines Published—Tobey's Approval—Second Session—Delegates—Atonement—Itinerancy—Independent Methodists—Randall Estate—Free Masonry—History of the Freewill Baptists—Third Session—Business—Meetings of Worship—Sermon by Place.

THE polity of the Freewill Baptists has been gradually developed, as their increasing numbers and changing circumstances have required. Randall had no plan of operations originally matured, for the denomination had its origin in the providences of God, and not the purposes of man. The first churches were entirely independent, and bound together only by the internal tie of Christian sympathy, and the external pressure of cruel opposition. After three and a half years, they united in a Quarterly Meeting; and, in doing so, each church surrendered a part of its former independence, and received the counsel, coöperation, and support of all others. This was a wise arrangement; but, after eight and a half years more, it was found that the increasing wants and number of the churches required more frequent sessions of the Quarterly Meeting in the same locality, and in 1792, those churches that could be conveniently grouped together, began to unite as

a local Quarterly Meeting. At the same time, the formerly established Quarterly Meeting became a Yearly Meeting, holding an annual session in four different places. By this arrangement, when perfected, churches were amenable to the Quarterly Meeting, and reported to it; and Quarterly Meetings were amenable to the Yearly Meeting, and reported to it. All were satisfied, and this was the polity for thirty-five years.

When the denomination had so enlarged its field of operations as to have seven Yearly Meetings, with churches in nine different States, and four British Provinces, "there were no means of obtaining a report from the entire body, of securing harmony in doctrine, uniformity in practice, or concert in action." In fact, there was no representative body that could speak for the denomination, as the Quarterly Meeting and Yearly Meeting once could. In our civil polity, towns grouped into counties, and counties into States, answered not the demands of subsequent times, but a Union of the States was required for their highest prosperity and sure defence. So in church polity, a general meeting was yet wanting to perfect the system. Randall foresaw this, and suggested, in a letter to the New Durham Quarterly Meeting in 1805, that a "*General Conference* of all the Elders" be established. The subject was considered, referred to the Yearly Meeting, and a Conference of all the ministers was annually held in connection with the November session of the Yearly Meeting. This was useful, but never answered the purpose designed, and was discontinued.

Twenty years later, the subject came up in another light, and a delegated body was proposed, whose authority should be derived from the churches, rather than the ministry. Some were jealous of the central power in the church, as many were in the nation, and their fears that this conference would become a legislative body, and cripple the independence of the churches, led all to contemplate the subject with caution.

The first direct action towards the establishment of the General Conference, was at the Yearly Meeting in Sandwich, N. H., in 1826. Rev. Enoch Place submitted the following question, and moved an affirmative answer, which was seconded by Rev. John Buzzell: "Is it expedient to make any alteration in the present arrangement of the Yearly Meetings, and to establish a General Yearly Conference for the benefit of the whole?" The question was freely discussed, and it was generally admitted that the present arrangement had many disadvantages, but the question was finally postponed to a future session. At the Yearly Meeting in Parsonsfield, Maine, in November, this question was called up, and referred to a committee of twelve, consisting of Rev. Messrs. John Buzzell, John Foster, Enoch Place, Zachariah Jordan, Samuel Burbank, Ziba Pope, Thomas Moxley, Jeremiah Bullock, Andrew Hobson, Henry Hobbs, and Deacons Samuel Moulton and Winborn A. Drew. The committee recommended¹ that the churches continue to report to the Quarterly Meetings, and the Quarterly Meetings to the Yearly Meeting, as heretofore. That there be two distinct Yearly Meetings in Maine, and one in each of the following States, viz.: New Hampshire, Vermont, New York, Pennsylvania and Ohio. And that each Yearly Meeting choose delegates to compose a General Conference, the first session of which shall be held at Tunbridge, Vt., the next October. The report was unanimously adopted, and the proposition was received with great favor throughout the denomination.

The authority of Conference was not well defined at first, but it was always understood to have no power to reverse the decisions of churches, Quarterly Meetings and Yearly Meetings. It could declare the faith and usage of the denomination, recommend whatever might seem advisable, and act upon any communication properly presented, provided it came within its jurisdiction. The

¹ See Minutes of the General Conference, p. 14.

Constitution and By-Laws were not adopted till several years after its organization.

Delegates were chosen at the next Yearly Meetings, and the First General Conference convened at Tunbridge, Vt., on Thursday, October 11, 1827. Nineteen delegates were present from New England, and one from New York; the whole number of ministers being about thirty. The meeting was called to order by Nathaniel King, resident of the place, and Jonathan Woodman addressed the throne of grace.

The establishment of the General Conference was a marked epoch in the history of the denomination; and let us look in upon that body as first organized. In the Chair sits a man, large and dignified, a little rising forty years of age. He speaks, and a strong, heavy voice fills the house. REV. ENOCH PLACE presides without embarrassment. At the table sits a young man, whose culture of the mind has not congealed the emotions of the heart. It was a judicious selection that placed HOSEA QUINBY as Clerk of Conference, though both officers are from New Hampshire.

On the floor are four men under thirty years of age—Daniel Jackson and Samuel Robbins from Maine, Arthur Caverne from New Hampshire, and Horatio N. Loring from Rhode Island. The next in years is Jonathan Woodman of Vermont. His age is thirty, his utterances impressive, and his promise good. Andrew Hobson, of Maine, is an unobtrusive, but understanding man, of thirty-two. That expression of kindness and that ease of manners, are the characteristics of Salmon Tobey, from Rhode Island. He is a man of scholarly attainments, a ready speaker, and has seen a score and fifteen years. Of the same age is another, large and well-proportioned, whose intellect is massive rather than brilliant, and whose efforts are practical rather than speculative. The business tact of Samuel Burbank, Resident Editor of the

Morning Star, gives him position as a leader in Conference. Dea. Joseph Drew is a worthy man from Maine; and Col. Charles Morse, from the same State, is one of the most efficient laymen in the denomination. The tall, spare man, of becoming modesty and excellent spirit, aged thirty-eight; and the short, thick man, of good judgment and retiring manners, a dozen years older, are two of the New Hampshire delegates—Nathaniel Berry and John D. Knowles.

The sharp features and penetrating eye of John Foster indicate his keen perception and great discernment of character. In the prime of life—aged forty-five—he is prominent in Conference, as well as at home, in the Maine Eastern Yearly Meeting. The man of active turn, who looks so closely after the wants of every delegate during his stay in Tunbridge, is George Hackett, of forty-six years, and pastor of the church. Four years older than he is Ziba Pope, also from Vermont; a man of substantial mind and revival gift. In that tall, noble-looking man of sixty years, may be recognized the temporary chairman of Conference, Nathaniel King. Of more than medium size, symmetrical in form and intellectual in development, is one whose pleasant face, sonorous voice, and easy manners, are prepossessing. The freshness of youth is on his cheek, and the vivacity of early manhood sparkles in his eye; but he has seen a unit more than sixty years. No man directs the helm of business more than John Buzzell, of Maine.

The two oldest men in Conference are both sixty-two, rich in experience and strong in influence. Timothy Morse, of New Hampshire, is of common stature, stout and impulsive. Nathaniel Brown, of New York, is tall, spare and discerning. The former has great originality, and is rough and strong as the granite of his own native hills. The latter has a well-balanced mind, but no marked characteristics. If great force of character enables Morse to storm the citadel, and compel sinners to capitul-

late, a practical knowledge of human nature enables Brown to secure the same end by influences more unobserved. As you read their physiognomy, the former is strong and the latter is good. As you recount their successful labors, they are both known to be, not only strong and good, but the favored servants of God.

These were the men that constituted the First General Conference. Their wisdom is seen in the fact that they attempted but little, yet accomplished much. The sessions were held morning and evening, the afternoon being devoted to meetings of worship. Reports were received from the Yearly Meetings, generally written, with verbal remarks by the delegates; and this intelligence, being historical, revival and statistical, was, most of it, exceedingly interesting. All business introduced was referred to appropriate committees, and in the action upon their reports consisted the principal business of Conference. The reader will find all those *acts* in the "Minutes of Conference," a volume of 450 pages, to which he is referred, as it is the design of this chapter to give only the historical incidents, and a glance at the business transactions.

It was agreed that regeneration and baptism were essential to church membership; that each church should have full authority to discipline its own members; but a minister should not be received or excluded without the advice of an Elders' Conference, or a council of ministers; and that church, Quarterly Meeting, and Yearly Meeting Clerks make their annual reports with great care, giving full statistics. It was agreed that the ministry must be experimentally pious, called of God, led by the Spirit, and holy in life. The propriety of ordaining a colored man came up by reference from the New Durham Quarterly Meeting, as objections had been made to the ordination of Robert Tash, then living in Exeter. Conference at once trampled the pro-slavery prejudice against color beneath their feet, and unanimously

“Resolved, That the color of a candidate for the ministry should have no influence on his ordination, provided he be otherwise qualified.”

Tash was ordained a fortnight afterwards.

The pastoral relation had thus far been exceedingly loose and unreliable. Ministers were generally ordained as evangelists, and churches had no claim upon their gratuitous labor. There was an increasing desire to adopt some policy that would secure to every church pastoral labor and regular meetings, at least a few times in the year. It was therefore voted, “That a society be formed in each Quarterly Meeting, to receive annual subscriptions and donations, and appropriate the same to travelling preachers, who shall be under the direction of the Quarterly Meeting.” Most of the Quarterly Meetings responded to this recommendation by doing something towards the establishment of an itinerant ministry.

The Morning Star had been in successful operation for eighteen months, and the propriety of its purchase was seriously contemplated, but there was no matured plan for its publication by Conference, and the subject was postponed.

Never was a denomination more traduced than had been this, by self-called and heretical men, travelling through the country as Freewill Baptists. Improprieties and false doctrines had been thus palmed off upon the public, as the genuine faith and practice of the denomination; and it was believed that an authorized and published declaration of the doctrines the Freewill Baptists did believe, would both protect themselves and disabuse the public. To this end a committee, consisting of John Buzzell and George Lamb of Maine, Enoch Place and Samuel B. Dyer of New Hampshire, George Hackett of Vermont, Reuben Allen of Rhode Island, and Nathaniel Brown of New York, was appointed to report at the next Conference a general statement of the fundamental doctrines of the Freewill Baptists. This committee, we are sorry

to say, was never called to take action, and no report was presented.

The Conference continued through the week, was entertained with great liberality, and the meetings of worship were large and attentive. On Monday the delegates part ed in love, having an increased attachment to each other, and returned to their fields of labor with increased love for the cause.

An editorial in the next number of the Freewill Baptist Magazine, written by Zalmon Tobey, says, "We had anticipated much satisfaction in attending these meetings,² but our anticipations, in many respects, were more than realized. We were particularly pleased with that union in sentiment, that steadfastness in the faith, that fervor of devotion, that deep humility of soul, and the humble disposition of mind, that aspires not after the honor that cometh from man, but from God only, which we discovered among our brethren. We do believe, whatever others may think, or whatever others may say, the cause in which they are engaged is the cause of TRUTH, and that it is their sincere desire to be followers of Him who was meek and lowly in heart. To conclude, we think we can truly say—'Whither thou goest we will go; and where thou lodgest we will lodge; thy people shall be our people, and thy God, our God. Where thou diest will we die, and there will we be buried.'"

The Second General Conference convened at Sandwich, N. H., October 9th, 1828. The location was a rich, farming town, fifty miles north of Concord, at the southern base of that lofty range of mountains, whose sublime scenery is the admiration of the world. All the Yearly Meetings were represented by letter, and Susquehannah only was without delegates. Conference consisted of

² He and Loring were both recently from the Calvinistic Baptists, and attended the Vermont Yearly Meeting, as well as the General Conference.

thirty-six members, including half of those who attended the first session, and among the new members were Henry Hobbs, Joseph White, Zachariah Jordan, John Stevens, Ebenezer Knowlton, Ward Lock, Samuel Hutchins, and Ebenezer Scales from Maine; Thomas Perkins, Samuel B. Dyer, William Dodge, Simeon Dana, and Joshua Quinby from New Hampshire; Daniel Quimby, and Nathaniel Bowles from Vermont; Reuben Allen from Rhode Island; David Marks from New York, and David Dudley and Elias Hutchins from Ohio. A few of the members were young men, Marks being altogether the youngest, not quite twenty-three; but most of them were men of experience, twenty-five being more than forty, and seven of them more than sixty years of age. Five of the number had been members of the State Legislature; the presiding officer, REV. NATHANIEL KING, represented his town thirteen years.

To meet the oft-repeated charge that "Freewill Baptists think they can save themselves," without regard to the atonement, it was thought advisable to put on record their faith in this fundamental doctrine of Christianity. It was therefore agreed that the blood of Christ is sufficient to atone for all sins, and the sins of all men; and does thus atone when man exercises repentance and faith; "so that, in effect, all the favors received by man, in time and eternity, come to him through the atonement of Christ."

What can be done for the support of indigent preachers, and the supply of destitute churches? This was the great practical question before Conference, as indeed it was at the first session. But nothing more could now be done than to repeat the recommendations previously given, that the Quarterly Meetings establish an Itinerant Ministry; and this was done in a series of resolutions, pledging each member to use his best endeavors to carry it into effect in his own Quarterly Meeting. No person felt more deeply on this subject than Elias Hutchins, who had seen, both

east and west, the want of more system in ministerial labor with feeble churches. He soon wrote a long article for the *Morning Star*, on "The Necessity of an Itinerant Ministry." It was followed by editorial articles, and the subject was discussed in Quarterly Meeting and in the churches, in the pulpit, and at the fireside, till a general interest was awakened. Although a permanent itinerary was not established, pastors were soon employed in the larger churches, and a partial itinerary adopted for the feebler ones.

A small body of independent Methodists, numbering seven ministers and as many churches, located in the adjoining parts of New York and New Jersey, had learned of the Freewill Baptists, and proposed a union with the Weare Quarterly Meeting. The proposition was referred to the General Conference, and now Rev. William Pitts was present to renew the request. An extension of time and farther acquaintance were asked on the part of Conference, and a visit having been made them by Samuel Burbank and J. M. Yearnshaw, the next Conference thought it "inexpedient to form a union."

The recent death of Mrs. Randall rendered the ownership of the Randall estate no longer desirable, and Conference concurred with the New Hampshire Charitable Society, in its proposed sale. The burying ground, and the right of way to it, was reserved, and is still held by the New Hampshire Charitable Society in trust for the denomination.

The Free Mason excitement was now intense in New York and Vermont, and delegates from those States wished an expression of Conference against that secret institution. David Marks went into the merits of the question in an able argument, pleading the necessity of action. Samuel Burbank advocated the postponement of the subject till other parts of the denomination were sufficiently informed to act understandingly. Others participated in the discussion, which was candid but earnest; and the

question was finally postponed, with the understanding that the Yearly Meetings in the above-named States should publish in the Morning Star such resolutions on the subject as they had adopted.³

The appointment of an agent in each Yearly Meeting for the sale of Freewill Baptist publications was recommended; also abstinence from the "use of ardent spirits;" and all "who were convinced of the utility of Sabbath Schools," were advised to form them.

By request from the Holland Purchase and Susquēhannah Yearly Meetings, it was agreed to publish a History of the Freewill Baptists, and Rev. John Buzzell was appointed to prepare the work. A committee was appointed to examine the manuscript before publication, but no copy was ever presented. It could not then have been believed that *thirty-three years* would pass away before such a history would be given to the world.

The people in Sandwich did all in their power for the accommodation of Conference and the enjoyment of its members;⁴ and they, in turn, were no less anxious to benefit the people spiritually. In several boarding houses there was an increasing religious interest during Conference, and the meetings of worship at the Centre, every afternoon and evening, and frequently in other parts of the town, strengthened the interest, and one of the first converts was Samuel Beede, afterwards junior Editor of the Morning Star. Elias Hutchins labored there through the winter, and precious was the revival that continued.

The Third General Conference convened at Spafford, New York, October 10, 1829. It was in Onondaga county, a central part of the State, and the delegation, though

³ Morning Star, Vol. iii., Nos. 26 and 31.

⁴ The entire absence of wine and similar drinks, from the table at boarding houses, was then so uncommon that it called forth frequent expressions of commendation from the guests, and an editorial allusion to the fact in the Morning Star.

numbering but fifteen, represented every Yearly Meeting in the connection. Two-thirds of the number had been members of previous sessions. REV. HENRY HOBBS, of Maine, was chosen Moderator, and J. M. Yearnshaw, of Rhode Island, Clerk *pro tem.* Hobbs was then sixty-four years of age, a man of strong mind and business tact ; and having had experience in State legislation, was an efficient presiding officer.

The business transactions were all harmonious, and, among other things, it was resolved that "the Holy Scriptures are the primary rule of faith and practice for the church of Christ," and "it is the duty of every Freewill Baptist to guard with the utmost vigilance against any innovation" upon this fundamental truth—the removal of this "ancient landmark, so judiciously set up by the fathers." It was agreed that in the ministry, as such, "there is no authority for the government of the church," but it resides exclusively in the church itself. In answer to the inquiry, "How far are the church and presbytery dependent on each other, in dealing with a minister?" it was said, "They are dependent through the whole process of labor;" and that it is "injudicious" for a church to commence labor with a minister, without calling a council of ministers to its aid. The support of family worship, weekly prayer meetings, and a kneeling attitude in time of prayer, were recommended.

No question elicited greater interest, or a more protracted discussion than the one—"Should a private labor be taken with a brother according to Matt. 18 : 15, 17, when his offence is a public one; or should he be immediately called to an account by the church?" A large majority favored immediate action by the church.

On the question of church government, Enoch Place was called upon to state the practice generally observed in New England, and Nathaniel Brown to state the practice in the West. Remarks were made by many others, questions were asked and answered, and all were gratified

with the prevailing uniformity. Conference closed after a session of five days, including the Sabbath, by a few affectionate remarks by John Foster, Samuel Hutchins, and Nathaniel Brown, and prayer by Samuel Burbank.

The meetings of worship were more interesting than those of business. Hobbs preached the opening discourse Saturday morning, and with the Sabbath came showers of rain; but at 9 o'clock the house was filled, and sweet were the voice of prayer and the songs of praise. Though strangers from seven different States, they could say, "by one Spirit are we all baptized into one body." After two hours of social worship, Silas Curtis, of Maine, preached a sermon of thrilling interest. Half an hour's intermission having passed, Nathaniel Brown, venerable with age, and honored as the founder of our interests in New York, addressed an attentive and solemn audience. "Next we heard the strong and mighty," says the Clerk. Enoch Place announced as his text, Jer. 12:5, "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if, in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" His description of the wearisome efforts of the sinner was clear and searching; but when he came to speak of "the swelling of Jordan," where he would find himself struggling in death, with no Saviour near, the scene was absolutely overpowering. Says Marks, "Every eye was fixed on the speaker, till unnumbered faces were bathed in tears, and many frames were convulsed, while touching groans burst from sinners' hearts; all around seemed like the judgment." The convictions of that hour were ineffaceable, and many sought help in Christ.

Meetings were held every day and evening in the church, while Conference was held in a school house. Monday evening, the business was quietly progressing, when Place asked leave of absence, that he might go to the house of worship; "for I have a message from the Lord," said he.

"Go, brother," was the unanimous response, "and our prayers shall go with you." His message was to one whose almost despairing state had elicited great sympathy and many prayers; and that evening did she praise God for a little light, that resulted in perfect peace.⁵ Members of Conference came in after adjournment, and that night was a memorable scene. Meetings continued with great interest; and Marks tarried there for a month, saw forty converted, and the church, that had welcomed Conference with warm hearts and open hands, made strong in faith and good works.

⁵ Mrs. Marks had been long struggling for a satisfactory hope, and Place now exhorted her, personally and publicly, to trust in Christ; and such was the strength of faith among Christians, and the manifest power of the Spirit to save, that she was enabled to trust and rejoice.

CHAPTER XXX.

THE FIFTH DECADE.

1820—1830.

Review—Statistics—Ruling Elders—Itinerant Ministry—Support of the Ministry—Action of Quarterly Meetings—Caverno's Articles—Marks' Circular Letter—Morses' Report—An Ill-Requited Ministry—Randall's Sacrifices—Allen Files—J. W. Darling—R. M. Carey—Herman Jenkins—Support Withheld—Wives of Ministers—Mrs. Phinney—Mrs. Jenkins—Mrs. Carey—The Press—Religious Informer—Religious Magazine—Hymn Book—Register—Freewill Baptist Magazine—Morning Star—Life of Randall—Persuasives to Early Piety—Freewill Baptists in North Carolina—Correspondence with the General Baptists—Missions—Sabbath Schools—Temperance—Education—Masonry—Hinderances to Success—Secret of Success.

IN looking back over the first half century of our denominational history, we are ready to exclaim, “What hath God wrought?” Already has “a little one become a thousand,” and the feeble band a strong people. But the labor, the sacrifices, the struggles of soul in accomplishing this work, who can tell? We have seen the origin of the Freewill Baptists, and traced their progress; but from our stand-point, “we see through a glass darkly” the way by which they came. It has been only the traces of their footsteps that we have followed in this history, a trace almost obliterated in many instances, and sometimes entirely so, for the distance of years. But enough is on record to show the hand of God in their rise and progress, and themselves to be among the most devoted and self-denying laborers.

The field of operations has not been greatly enlarged during this decade, but its faithful cultivation is seen in

the resulting harvest. The churches, ministers and members, have been doubled, and their hold upon public confidence more than doubly confirmed. The establishment of the General Conference gave unity and efficiency to the denomination as a body, and perfected its organization. The General Conference and the Morning Star were the great enterprises of this decade, and their influence for good has been great.

The statistical estimates are more reliable than at any previous time, and at the close of the first half century—in 1830—there were 7 Yearly Meetings, 30 Quarterly Meetings, 450 churches, 375 ministers and 21,000 members.

The Ruling Elder had filled a recognized office in Baptist, and originally in Congregationalist, churches, and the authority of the office seems not to have been called in question among Freewill Baptists for the first thirty years. Every well organized church had its ruling elder, who was the leader of its social meetings in the absence of a minister, and virtually its pastor. Having been ordained, he would sometimes preach, administer the ordinances, and assume all the powers of the ministry. And the utility of this office, when few churches had a settled pastor and constant preaching, cannot be doubted.

Doubts having arisen as to the Scriptural authority of such an office, those who had acquiesced in its continuance as a kind of necessity, began to call attention to its propriety, and in 1819 the Elders' Conference of the Weare Quarterly Meeting entertained an inquiry into "The Duty of the Ruling Elder." The question was referred to the Yearly Meeting, and, after much discussion, it was referred to "the several Yearly Conferences of Elders," with a request for reports to be sent to the New Durham Quarterly Meeting, but no farther traces of the question have been found. In 1822 the same question was again started in the July number of the *Informer*, and correspondents argued it *pro and con* for twelve months, when the

editor declined to publish farther on the subject, as it had been referred to the Yearly Meeting for decision. At the New Hampshire session in 1823, it was discussed and postponed, and at the session in Vermont it was unanimously agreed that no such distinct office existed in the apostolic church. After this, very few ruling elders were ordained, many that had been useful in the office ceased their labors, and, consequently, many churches were left with no one to care for their order, or spiritual welfare.

Itinerant Ministry. There had ever been, in the ministry, a commendable zeal in going out into destitute places to preach the gospel; but it was not always "according to knowledge" in the multiplied organization of churches. A few meetings and a few conversions generally resulted in the formation of a church, even when there was no other prospect than that of leaving these inexperienced converts mostly to themselves. All through the denomination was presented the sad picture of these feeble, dying, extinct churches; and among them were the painful wrecks of larger ones, that had been left without pastoral care or stated preaching. The decline of ruling elders rendered the state of things still more unpropitious; and those who loved Zion thought, wept, and prayed over the subject. "What can be done," said they, "to supply the churches with stated preaching and gospel ordinances?"

Ministers had been so long accustomed to travel more or less on preaching tours, that no one thought of locating them as pastors, with their labors confined to one or two churches. The only alternative seemed to be, as stated in the preceding chapter, the establishment of an Itinerant Ministry. The Quarterly Meetings generally engaged in the enterprise, and a partial itinerancy was effected. It was believed that one or two ministers, at least, in every Quarterly Meeting, should be employed and sustained in travelling among the destitute churches, in laboring in revivals, and in planting new interests. And wherever this

effort was fairly made, it fully met the expectations of its friends.

The Support of the Ministry, practically and systematically endorsed, had its origin in the effort to establish an itinerancy. And it is worthy of notice, that this itinerant movement, when inaugurated, had for its object the relief of churches, and not the ministry. The man who engaged to devote his time and energies to their good must be supported. All agreed to this, and thus far the principle became a practical one. When it was acknowledged to be the right and *duty* of the Quarterly Meeting to sustain a travelling preacher, it was natural to inquire if it was any less the right and duty of the church to sustain a local one. It has already been said on this question,¹ that “the fathers were not wrong in principle, but their error was in its application.” And so great was their error, that the principle of ministerial support, if admitted in theory, was denied in practice. There are a few instances on record of action taken by churches and Quarterly Meetings, but the doctrine taught, and the custom prevailing, was, for individuals to give the minister privately what they felt to be right; and, with the neglect of instruction, and the prejudices against a hireling ministry, it is not strange that most people had no feeling to give anything.

In 1820 the New Durham Quarterly Meeting “recommended that each church raise a stock for the support of preachers of the gospel, and the poor saints; and that it be done by equality.” The next year the Elders’ Conference of the Weare Quarterly Meeting “Voted that each member should recommend to his church to take into consideration the propriety of making some provision for the support of those preachers who labor with them; and report to the next Conference. Other Quarterly Meetings took similar action, and thus did the church begin to assume responsibilities, which had long been left with irresponsible individuals.

¹ See page 184.

In December, 1826, Arthur Caverne commenced a series of eight articles in the Morning Star, on "The Support of the Ministry." He took simply the Bible view of the question, and that was the most convincing argument to a Freewill Baptist. The discussion was clear and candid, and must have produced good results. In 1829 the Holland Purchase Yearly Meeting requested David Marks to write a Circular Letter on the Support of the Ministry, and lay before the Quarterly Meetings some general plan for their adoption. This he did in his usually vigorous style, and quite an interest was at once awakened.

Timothy Morse made a written report² to the Weare Quarterly Meeting, as delegate to the First General Conference, and having been one of the committee on Itinerant Ministry, he says, "Much difficulty was attached to the duty of this committee, principally because, when this people first set out, it was with a strong bearing against hirelings, and the effect, even now, is, that if anything is said about helping the preachers, fear arises in the minds of many that the hireling spirit is coming. Still, the committee perceived that this people were extending greatly, and the preachers had calls to travel extensively, though many of them were sorely pressed. As the Levites anciently, and the apostles under the latter dispensation, had provision made for them to live, the committee deemed it their duty to recommend something for our ministers. * * * * Finally, the committee closed their report by expressing an ardent desire that some salutary measure might be adopted for relief in this matter; for we are the only people professing religion at this day, whose preachers are left so destitute of means by which they may be sustained in performing their arduous work."

Two of this committee were laymen, and, in presenting his report, the chairman, Col. Charles Morse, of Maine, "made a very able argument in behalf of the committee,

² Weare Quarterly Meeting Records, Vol. i.

in favor of those measures."³ The denomination was now in a transitory state, passing over to the apostolic ground in reality, that "the laborer is worthy of his reward," and that systematic measures should be used to insure it.

An Ill-Requited Ministry was that of the Freewill Baptists for fifty years, and we cannot finally dismiss the subject without again calling attention to this characteristic of their labors. The history of their evangelic faith, their heroic deeds, and their God-given success, would be unjust to their memory, and the cause so dear to their hearts, did it not give prominence to their CONSECRATION TO CHRIST, as seen in their unselfish, uncompensated efforts to preach his gospel. Our minds ought to be impressed with the fact that they performed an amount of gratuitous labor, such as modern times have seldom witnessed. The extent of their labor, the fact that it was almost entirely without remuneration, and the cheerful sacrifice with which it was done, ought to put to blush gentlemen ministers, who first study their ease, or consult their pocket; when opportunities for doing good are presented.

Has the reader forgotten that Randall was accustomed to work at the tailor's bench both late and early, all nights even, that he might worship with his brethren and townsmen the next day; or provide the necessary comforts for his family in the shortest time possible, and be off again on a preaching tour? Think of a consumptive man journeying one hundred miles on horseback, in the oppressive heat of midsummer, preaching three times the day after, bleeding at the lungs through the night, prostrate on his bed in the morning, preaching an ordination sermon in the afternoon, and coughing and leaving the bloody traces of his diseased lungs by the road side, as he journeyed home. Hear him say from his dying bed, "O ye ministers of Jesus, how happy is your lot! How glorious is

³ Morning Star, Vol. ii., No. 27.

your reward, not only hereafter, but here ! Never speak a complaining word. I think now, if I had only my lungs and voice, however weak my body, I would blow the gospel trumpet till I died in the blessed work." The possession of such a spirit is of more true worth in the sight of God, and for the good of man, than the unsanctified wealth of all the millionaires on earth.

What equity was there in the gift of a fortnight's time and labor on the part of Randall and Buzzell to plant a free church in Vermont, balanced by the *eighty cents* which they received ? Or the time and expense of Burbank and Manson, in suspending their schools at the call of unknown friends in Canada, and the pittance of *one dollar and ten cents* which each received ? These instances illustrate a thousand cases of similar sacrifice in establishing and sustaining our churches for the first half century.

Allen Files itinerated during the first fifteen years of his ministry, in which time his receipts were not enough to clothe him. In one place he preached two years, and his salary was "a suit of home-made clothes," and a collection taken in a congregation of three hundred in time of revival, which amounted to "*eighty-one cents, all in money.*" Charles Bowles, of sable hue but Christian heart, has been known to hoe his corn through the live-long night, as the only alternative by which he could preach Christ during the next day. Similar statements might be made of a majority of the fathers, who preached, not for gain, but from love to the cause, and a sense of duty, notwithstanding their pecuniary loss.

But New England preachers were not the only ones that labored without reward, and against opposing influences that would have discouraged men in other times. Jacob W. Darling, of New York, went forth in his Master's service, without "*purse or scrip,*" and "*travelled more than three thousand miles on foot,*" before he was able to purchase a horse." Hear the experience of Richard

M. Carey: "For five years I preached stately once a month in Boston, West Concord, Ashford, Eden and China, and frequently in Hamburg, Rushford, Springville, Little Valley and Forestville, towns located in three different counties, and scattered over a territory of fifty miles in diameter. At this time I also attended a large proportion of the funerals in six towns, often riding from twenty to forty miles to attend the solemnities of the dead. All my journeys were performed on horseback; a carriage I could not buy, as it required all my address to keep my family from actual want. During twelve years of my most active life, all my receipts for ministerial labor did not exceed *fifty dollars a year.*" No human constitution could endure such an amount of protracted labor, and it is no wonder that he sunk under the burden. But the spirit of the man is seen in the fact that, when only partially restored to health, and able to walk only a few rods, he would ride to the house of God, and preach to the church sitting in an easy chair. And thus did he continue to preach for seven successive years, receiving for his services and the wants of his family only such presents as individuals were disposed to give.

A condensed statement of Herman Jenkins, in 1842, reads as follows: "It gives me indescribable feelings when I look back upon the thirty years I have spent in the ministry. The trials which I passed through in the beginning, the sacrifices I made of time, and the little property I had collected, all come up fresh before me. The prejudices of the fathers against churches taking measures to support the ministry, were such that my little all soon went. The one hundred acres of land, of which I had a deed, became involved. I held on upon the land, hoping that its rise in value would give me an advantage, till, after thirty years of embarrassment, I was obliged to sell all at thirty dollars per acre, to pay my debts.

"At one time two or three churches said to me, 'If you will preach to us a year, and come round with your

sleigh in the winter, we will put in grain enough for your family for the year.' Accordingly I went round with my sleigh, but little grain did I get. Excuses paid me off. But I continued preaching, and when spring came was entirely out of provisions. I went to a rich brother and bought grain, pork and butter, giving him my note. It ran on, and I mentioned about paying, but the answer was, 'No matter, brother Jenkins, keep preaching.' At one time he strongly hinted that I was welcome to the note, but he never gave it to me, and, after his death, I was called on to pay it, when the interest was more than the principal.

"At another time I returned home late at night in the month of April, from a missionary tour in Canada, having been absent four months; and my wife said to me, 'Our hay has been gone a long time. We have fed out all the corn and potatoes, and have emptied every straw bed but one, to keep the cattle from starving; but have kept one bundle of hay for your horse.' I was glad to see my family, and thanked God for protection. In the morning I went to the barn. It was cold, and a slight snow had fallen. Not a lock of hay for my horse, just off from a long journey, nor for my cattle. I drove them up (some I had to help up), and O, how poor! I found that one hundred dollars worth had died. I sat down and wept, not so much for the loss of my cattle, as to think that I had brethren selling hay at ten dollars a ton, and no attention was paid to my stock. But I had assistance from certain brethren, as I always have had, or I should have fainted.

"This cured me of my old tradition about helping ministers—'Let not thy left hand know what thy right hand doeth.' I went before the public with this text: 'Thou shalt not muzzle the ox when he treadeth out the corn;' and confessed my fault, and told them it was wicked before God to let their minister suffer. I wish no one to suffer as I and others have in former times; but thanks

be to God, though my property is gone, and I am a poor man, I have a rich Father."

The fault of the churches in thus neglecting their ministers, was not a want of regard for them, or their services ; nor was it sheer covetousness ; though a religion that seldom lays the purse under contribution, is most congenial to our nature. But this neglect may be traced to a three-fold influence. First, the remembered oppression of tax-gatherers for the support of the "standing order." This kept alive the general feeling of opposition to all practical methods of ministerial support. Second, a mistaken conviction that religion is exclusively spiritual. The fathers saw around them so much formality, and reliance in external means, that their attention was all-absorbed in the spiritual interests of worship, even to the neglect of material means for its support. Third, a want of suitable instruction on the subject, that left the people unconscious of their duty. We drop the tear of sympathy over the hard lot of our first ministers, but, in the midst of our reverential regard for them and their work, the question will arise, Did they declare all the counsel of God on this subject ? Their embarrassments were many, and their sufferings great, but there was another class of persons whose memory is equally precious, and whose claim upon our sympathy is even greater.

The Wives of those early ministers had an experience, such as few women can tell. On them devolved, in a great measure, the care of the family, and those were days of large families, when men counted their wealth by the number of their children. And the husband's absence being without compensation, often curtailed the supply of their wants, and increased the wife's anxiety in providing for the deficiency. And yet farther, the loneliness of her situation, with no word of cheer from a sympathizing friend, must have been as trying to her sensitive nature, as the separation was to him, amid the scenes of social and pub-

lic interest. A continued revival has sometimes protracted the husband's absence, till the family has been reduced to great extremities.

Rev. Clement Phinney is laboring in a revival at Gray, twenty miles from home. A peep at his family, as they gather 'round the breakfast table, reveals a scanty meal, the last morsel the house affords. The hour for dinner approaches, and together they leave their foodless home. The returning husband and father soon meets them, and says, "Well, dears, where are you all going?" "We have started to find our dinner," said the care-worn wife. "Here it is," said he, putting his hand upon the bag of meal and bundle of meat with which his horse was laden.

Who can tell the anguish of mind experienced by Mrs. Jenkins during her husband's four months' absence in Canada? The sad tale of her anxious efforts to save a stock of cattle, cannot reveal the extent of her latent feelings. She only says, "Our hay has been gone a long time. We have fed out all the corn and potatoes, and have emptied every straw bed but one, to keep the cattle from starving; but have kept one bundle of hay for your horse."

Rev. R. M. Carey tells of woman's toil and endurance, in her sphere, for the cause of Christ. He was away from home preaching much of the time, and says, "My wife looked after the farm, and took care of the family by day, and spun and wove by night. Returning home from one of my preaching tours late one evening, I found her weeping over our lovely babe, cold in death. Alone, in a great measure, had she borne the burden of a large family, and alone did she watch by the dying child. I could not refrain from reproaching myself, and in the anguish of my soul exclaimed, 'They made me keeper of the vineyard, but mine own vineyard have I not kept.'"

In addition to the extra amount of home duties assumed by the wives of ministers, that their husbands might

be at liberty to travel and preach, and the privations thus endured, women have never been wanting in interest or effort, as a class, in sustaining the worship of God, especially social meetings ; to say nothing of the more public efforts made by several. Let it be remembered, then, that of all the persons called to assume unusual cares, submit to unusual privations, and sacrifice unusual social comforts, in establishing the denomination, the wives of its early ministers stood among the first. If any people have reason to respect woman, to pay a high tribute to her memory, and place a high appreciation on her labors and sacrifices for Christ, the Freewill Baptists are that people.

The Press was called into more efficient service in religion during this decade than ever before. The Religious Informer was well patronized as a monthly periodical, and, for eight years, did an important work in the denomination. It was removed to Enfield in 1822.

In 1820 Buzzell resumed the publication of the Religious Magazine, a small quarterly, and continued it two years.

Christians have ever been wont to worship God in songs of praise ; and the Freewill Baptists were a singing people. Their experience of the glory that fills the consecrated soul, led them to sing for joy. But there was no collection of hymns adapted to their faith and experience. This want had been long felt, and an effort for its supply was becoming a pressing necessity. After "repeated solicitations" and "liberal subscriptions" for the work, John Buzzell compiled a Hymn Book, which was published in 1823. The number of hymns was three hundred and fifty, and the selections were mostly from standard authors, though a few were gleaned from the writings of other men, including two or three from Randall, and several of his own. Elias Libby united with him in its publication, and such was the demand for the book, that three editions were issued.

For several years the December number of the Religious Informer contained a list of the Yearly and Quarterly Meetings, and the days on which they were held, also of churches, and ministers, with the place of their residence. To give this information a wider circulation, and to place it in a more convenient form for reference, Rev. Samuel Burbank proposed to publish a Freewill Baptist Register, containing the above facts, in connection with the usual almanac calculations. He had been through a complete course of mathematical studies under Dudley Leavitt, the noted "Almanac maker." In the September number of the Informer, appeared the prospectus of the Register for 1825. It was soon issued, and met with a ready sale. The size was the same as now published, and the matter much the same, except the absence of numerical statistics. For nine years he published this little work on his own responsibility, when it was surrendered to the Printing Establishment.

The Freewill Baptist Magazine, published in Rhode Island, commenced in May, 1826, and was issued quarterly for two years. It then became a monthly publication of twenty-four pages, and was continued three years longer.

The want of a weekly newspaper had been often acknowledged, and a desire for the establishment of one as often expressed. In 1825 Samuel Burbank and Elias Libby were conversing on the subject, and agreed to consult the Parsonsfield Quarterly Meeting at its next session as to the expediency of publishing such a paper. They did so, and the Quarterly Meeting doubted its success, but agreed to patronize it, if commenced. Nine men were found, ready to assume the publication of a paper, and they were, Henry Hobbs, Jonathan Woodman, John Buzzell, Samuel Burbank, Elias Libby, Andrew Hobson, Joseph Hobson, Mark Hill, and William Davidson, all ministers, except Dea. Joseph Hobson. They commenced with a capital of \$800., at \$50. a share, and issued their

prospectus January 2d, 1826, saying, "The first two pages of the paper will be devoted to Religious Intelligence and Christian Correspondence. The other two pages, to News in general, and whatever may be attractive to the candid reader."

The company was not legally organized till February 4th, when, at the house of Elias Libby, the articles of co-partnership were signed, and Hobbs was chosen chairman, and Burbank clerk. Arrangements were then made for procuring a press, type, paper, &c., and, at a subsequent meeting, John Buzzell was chosen Senior Editor, and Samuel Burbank Resident Editor and Agent. William Burr, a young man about twenty years of age, then in the Traveller office at Boston, was engaged as printer. The type for the first paper were mostly set with his own hands, and May 11th, 1826, was issued the first number of the **MORNING STAR**. It was published at Limerick, Maine, a small village, thirty miles from Portland, and about the same distance from Dover, N. H., to which place it was removed seven years after. The Star needs no word of commendation here, but nothing less can be said than that its moulding and controlling influence has been very great. Four times has it been enlarged, and its subscription list has come up from about five hundred to more than eleven thousand. A series of seventeen articles, published the first year, on the "Order and Discipline of the Church," contributed greatly to the increase of system and uniformity in the denomination.

The journal of Randall had been put into the hands of John Buzzell, and the Elders' Conference had requested its publication. The Morning Star company offered to print it, and Buzzell prepared the work for the press. It was published in 1827, and made a duodecimo volume of 308 pages, in large type, and heavily leaded. The style was plain and vigorous, and the book found a ready sale. Said Rev. Salmon Tobey, "I have been much edified and instructed in reading the 'Life of Elder Benjamin Randall.'

I wish the work may have an extensive circulation. I wish the *spirit* that so eminently appeared in him, may be cherished by all Christians; especially by all his successors in the ministry. To what end the Freewill Baptists, as a denomination, will come, I know not, but I do believe that their origin was from God. While reading the book I was affected, even to tears."

In 1828 the Company republished "Persuasives to Early Piety," by Rev. J. G. Pike, of England. It is a book of 290 pages, 18mo., and well calculated to promote piety among the young.

Freewill Baptists in North Carolina. Early in the year 1827, Rev. Jesse Heath, of North Carolina, learned, by some means, that there was a Freewill Baptist paper published in Maine, and John Buzzell, of Parsonsfield, was an editor, to whom he addressed a letter of inquiry. Buzzell answered it April 23d, and the correspondence thus commenced, and published in the Morning Star, was continued occasionally for years. Rev. Elias Hutchins visited them in 1829, met with a cordial reception, preached in most of their churches, and visited the small branch in South Carolina.

The first Baptist churches in North Carolina were gathered by Revs. Paul Palmer and Joseph Parker, descendants from the General Baptists in England. In 1764 the Philadelphia Baptist Association sent two ministers among these churches, and most of them joined the Calvinists. Palmer was no more, but Parker and a few churches declined to unite, and their number continued to increase till Hutchins was there, when there were some twenty ministers, as many churches, and 845 members. They were called Freewill Baptists, and in faith and practice did not differ from their brethren of the same name at the North, only many of them were slaveholders.

Correspondence with the General Baptists. A copy of Buzzell's Magazine found its way across the Atlantic, and providentially fell into the hands of Rev. Adam Taylor,

of London, England, a prominent minister, and editor of the General Baptist Repository and Missionary Observer. He stated the fact before the General Baptist Association, and was appointed to open and solicit correspondence with the Freewill Baptists in America. In accordance with this instruction, he addressed a letter, and sent several publications, to Rev. John Buzzell, of Parsonsfield, Me. These were received early in 1825, and by him laid before the Yearly Meeting in June. The intelligence of a sympathizing denomination in Europe was hailed with profound joy. Forty-five years had passed away since the Freewill Baptists struggled into existence, and they had been so many years of struggle for the maintenance of that existence, and the existence of Christ's kingdom. During this whole time not a letter of congratulation had cheered their hearts from a sister denomination.⁴ In view of these facts, it is no wonder that the fraternal salutations from England did touch a sympathetic chord, and prompt a kind return. Buzzell was chosen to acknowledge, in behalf of the denomination, the high favor shown by brethren in England, and to assure them that the proposed correspondence meets with universal approval.⁵

John Purkis, a licensed preacher among the General Baptists, came to this country in 1826, and his acquaintance with the Freewill Baptists commenced at the Yearly Meeting in Parsonsfield, November 4th. He brought several publications from the General Baptists, and was able to give much additional information. He was well recommended, and settled with the church in Gorham. The next year he returned for a daughter he had left in England, and was made the bearer of several despatches. His interview with Adam Taylor, of London, and

⁴ The unfortunate termination of their proposed correspondence with the Calvinistic Baptists, and their proverbial modesty in introducing themselves to the notice of others, had checked every desire to commence a correspondence, and they toiled on alone.

⁵ Religious Informer, Vol. v., p. 184.

the information he was able to give the Annual Association at Derby, greatly strengthened the fraternal bonds of union.

Missions. About three years after the General Baptists sent their first missionaries to Orissa, one of them, Rev. James Peggs, addressed a letter "To the Churches and Ministers of the Freewill Baptists in America." It was dated Cuttack, April 12, 1824, and was published in the Morning Star, June 7, 1827. The letter was descriptive of the country, and the condition of the heathen, and was an appeal for coöperation. Its publication was followed by half a dozen editorial articles in the course of the year, and by additional correspondence with the missionaries, both in Orissa and the West Indies; keeping the readers of the Star apprised of the progress of the missions. Thus was laid the foundation of our subsequent interest in Foreign Missions.

Sabbath Schools were beginning to be established in our churches during this decade. The first school of which we have any record was in Wilton, Me., in 1819, sustained by the influence of Rev. John Foster. Other denominations were introducing them into their churches, and using question books that taught the hard doctrines of Calvinism. So sensitive on this point were some Freewill Baptists, that they not only opposed these doctrines, but even Sabbath schools in which they were taught; contending that children ought to be left to form their own opinions on doctrinal questions, when their judgments shall have become more mature. Others took a more judicious and liberal view of the subject, and said, the study of the Bible in classes on the Sabbath must be right in itself, and whatever is wrong in the manner of studying it in other schools shall be discarded by us. We cannot refrain from teaching our children the doctrines of the Bible, for that would leave them mostly without religious instruction; but in our schools, where neighbors' children will attend, we must use discretion. With this

difference of opinion on the subject, the Maine Western Yearly Meeting submitted this question to the Second General Conference : " Shall we encourage Sabbath schools in the connection ? " The answer was, " We advise our brethren who are convinced of the utility of Sabbath schools, to form them independent of any other, and have religious instructors." From this time there was an increasing confidence in their usefulness, but it was only after their beneficial operation had been shown, that objections were entirely removed.

Temperance. The use of intoxicating drinks as a beverage had been common for a long time, in all circles. Company could not be entertained without it, and never was the beverage absent at births, marriages, or funerals. Towns had usually provided rum at the raising and dedication of a meeting house, and at the ordination of a minister legally settled. And with shame it must be confessed, that cider was sometimes publicly furnished by the church that entertained the Quarterly Meeting.⁶ The drinking habits of the people were such that the sale of distilled spirits was one of the invariable appendages of all public gatherings.

When the alarming evils of intemperance began to arrest attention, Freewill Baptists were early applying means for their check. Prior to the Quarterly Meeting in Upper Gilmanton in 1820, they applied to the Selectmen, and notices were posted up, forbidding " the sale of spirituous liquors in the streets, or near the meeting." The next year the Weare Quarterly Meeting " earnestly recommended " to its members " not to use any ardent spirits on funeral occasions, except when the person died of some contagious disease." And in the November number of the Religious Magazine, was an article against " The Use of Rum at Funerals." Churches began to call their members, who were rumsellers, to an account. In Canterbury, N. H., a Clerk was required to leave a store

⁶ New Durham Church Records, Vol. ii., p. 281.

where ardent spirits were sold, and, in 1822, decided action was taken against "drinking with the drunken." Before Joseph White left Rhode Island, which was in 1826, he preached "against spirituous liquors as a beverage," and offended some. At the General Conference in 1828, it was

"Resolved, That we advise the members of our churches to abstain from the use of ardent spirits on all occasions, except when they are necessary as a medicine."

From this time onward the Freewill Baptists were in the front ranks of temperance reformers.

Education, like the other benevolent enterprises, belongs rather to a subsequent volume, where it will be considered in all its bearings; but the fathers of the first half century have been so often claimed by the ignorant, and charged by others, as opposed to education, that justice requires the removal of wrong impressions, that they may stand before posterity in their true position. After a careful study of the subject, it is believed that the following is a candid and reliable statement of facts:

The six men who are regarded as the founders of the denomination—Randall, Tingley, Weeks, Hibbard, Lord and Lock—had, all of them, been acceptable ministers in the Calvinistic Baptist denomination, where their education was probably no better, or worse, than that of the average country ministers. One of the six was thoroughly educated, and never were the Freewill Baptists without that class of men in their councils, though the number was always small. Tingley, Babcock and Tobey, had more influence over the ministry and laity every day they were with the denomination, than they could have had as uneducated men. And the attainments of other men, who had not been to college, were appreciated, and acknowledged to have enhanced their usefulness. Not a line written, nor a word uttered, against education, has yet come to light, as the sentiment of the fathers during the first forty years. They did not glorify education—they

probably did not sufficiently appreciate it—but they did not oppose it.

When Asa Rand, in a published sermon in 1816, charged the Freewill Baptist ministry with ignorance, and a love of it, John Buzzell replied by saying, “I have no reflections to cast, but I am very positive that he labored under a very great mistake. I know of no people who strive harder to obtain useful instruction. It is a good thing for a minister to be well stocked with human learning, but when we place learning instead of sound abilities, or of grace, we always do wrong.”

“An Old Watchman,”⁷ whose ministry began with the present century, and was of fifty years’ continuance, says, “For ten years I attended almost all the Yearly, Quarterly, and Conference Meetings, where every point of doctrine and discipline was conversed upon, and all the regulations made to govern ourselves and others belonging to the connection. Although there was the greatest anxiety that we should have a humble and spiritual ministry, such as God would own and bless, yet I do not recollect of a single instance of their disapproving of learning in the ministry; but, on the contrary, they were exhorted to improve all the means in their power to store their minds with useful knowledge. Nothing was more disgusting than an idle, superficial minister. The particular object of the Elders’ Conference was to train up all young men, who gave evidence that they were called of God, to a thorough knowledge of everything that pertains to life and godliness. Eld. Randall once said to me, while conversing on this subject, ‘I read everything.’”

The Congregationalists insisted upon a classical education for the ministry; and here the Freewill Baptists joined issue. It was admitted that such an education brought with it great advantages, if sanctified, but it was denied that they were essentially requisite. They had seen so much reliance on literary attainments, rather

⁷ Dr. Simeon Dana. Morning Star, Vol. xiii., No. 48.

than the aid of the Spirit, in preaching ; and such was the call for immediate laborers, Christian men of experience, that they disapproved of a required course of study for the ministry. When a greater interest was awakened in education generally, and Theological Schools began to be established, and young men in the Freewill Baptist ministry were studying with a diligence truly praiseworthy, there arose a class of men jealous of the results. They feared that learning, rather than God, would become the reliance of such ministers ; and some of them, having but little relish for study themselves, and but a faint appreciation of its advantages, discouraged their young brethren from study for ministerial usefulness. Others encouraged them, and thus was there a division in the counsel given at this decade. A few took extreme ground, but the denomination took its position in defence of education as the handmaid of religion, and a theological education as a great assistant to the ministry.

Masonry. In 1826, William Morgan, of Batavia, N. Y., publicly revealed what he called the *secrets* of Masonry. He was soon missing, and was believed to have been kidnapped and murdered. The excitement became intense, Christians and churches took decided action against the institution, and many Free Masons left the order. At the Holland Purchase Yearly Meeting the next year, the discussion was long and ardent, and those who belonged to the lodge, agreed to attend no more meetings unless they were "summoned." For several years the excitement and opposition continued, till scarcely a minister, and very few of the laity, were found in the order.

In closing this period of our history, the mind naturally returns to the scenes along our pathway, and asks the secret of failure or success. Local causes had their influence everywhere, and, in connection with general ones, some of which were peculiar to the policy of the fathers, their operation was various. With no disposition to com-

plain of their work, but rather to appreciate their embarrassments and rejoice in their success, we may look at the disadvantages under which Freewill Baptists labored. And they are seen,

1. In a depressing, slanderous influence, prevalently exerted against them.

2. In their not establishing themselves in large towns and cities. These centres of influence were neglected, while rural districts received attention ; and thus was reversed the primitive order of things ; for Neander says, “ Christianity was diffused, for the most part, from the cities into the country.”

3. In not perfecting their system of Itinerancy. Each minister travelled wherever his own convictions of duty directed, and thus were many churches undesignedly left with only occasional ministerial labor.

4. In not calling to their aid the power of the Press. They published few books or tracts, and had no weekly organ for forty-five years.

5. In not interesting themselves in Education. The heart was cared for, but the mind was neglected, both in the ministry and the laity.

6. In not enforcing the Scripture doctrine, that the “ laborer is worthy of his hire.” Says Stephen Parsons, Esq., of Westport, Me., a son-in-law of Randall, “ I have had an eye on the Freewill Baptist denomination from the Quarterly Meeting at Squam Island, in 1785, when John Whitney was ordained, to the present time [1855], and am quite certain that the greatest lack has been the want of able preachers ; and this has been caused by withholding from them a suitable support, and the encouragements of education.” Because of this, many left, and entered the ministry of other denominations.

On the other hand, the great secret of the fathers’ success lay,

1. In their consecration to God, and their reliance on his help.

2. In their having "a mind to work"—a spirit of Christian enterprise.

3. In the nature of their efforts. They were simple, direct, practical, energetic; and in the ministry, greatly self-sacrificing.

4. In the dissatisfaction of the people with ultra Calvinism, and their eagerness to hear and know a free and full salvation.

The early Freewill Baptists were but men; they could not do everything, nor could they at once perfect everything they attempted. We only marvel that, under the circumstances, they were able to accomplish so much. Their devout spirit insured success, and such a spirit will be more or less successful wherever, whenever, and by whomsoever it is cherished.

QUARTERLY MEETINGS

ORGANIZED PRIOR TO 1830.

NAMES.	YEARLY MEETING TO WHICH THEY BELONG.	Organized.	No. of Churches.	Churches in 1830.
Anson,	Maine Eastern (<i>Ken.</i> ‡),	1828	23	24
Allegany (<i>Freedom</i>),	Holland Purchase (<i>Gen.</i>),	1829	4	4
†Athens,	Ohio River,	1823	4	
*Benton (<i>Yates, &c.</i>),	Holland Purchase,	1818		11
Bethany (<i>Genesee</i>),	Holland Purchase,	1813	3	20
Bowdoim	Maine Eastern (<i>Ken.</i>),	1825	12	21
*Cookstown,	Pennsylvania,	1825	3	
*Dover,	(In Vermont),	1828	7	6
Edgecomb,	Maine Eastern (<i>Ken.</i>),	1795	11	11
Enosburg,	Vermont,	1827	9	15
Erie,	Holland Purchase,	1818	5	18
Exeter,	Maine Eastern (<i>Penob.</i>)	1824	7	23
Farmington,	Maine Eastern (<i>Ken.</i>),	1795	5	24
Gibson,	Susquehannah,	1822	6	9
Gorham (<i>Cumberland</i>),	Maine Western,	1796	8	20
Hardwick (<i>Wheelock</i>),	Vermont,	1802	6	17
Huntington	Vermont,	1818	4	12
Huron,	Ohio (<i>Ohio North.</i>),	1822	3	5
Marion,	Ohio (<i>Marion</i>),	1826	4	7
Miami,	Ohio,	1824	2	
Montville,	Maine Eastern (<i>Penob.</i>),	1810		27
New Durham,	New Hampshire,	1792	4	30
*Ontario,	Holland Purchase,	1825	8	7
Owego,	Susquehannah,	1820	4	8
Parsonfield,	Maine Western,	1798	4	26
Rhode Island,	Rhode Island & Mass.,	1821	3	13
Sandwich,	New Hampshire,	1812	10	27
Spafford,	Susquehannah,	1825	2	4
Stanstead,	Vermont,	1828	7	8
Strafford,	Vermont,	1802	5	14
Strongville (<i>Medina</i>),	Ohio (<i>Ohio North.</i>),	1827	3	
*Unity,	New Hampshire,	1799	4	
Wayne (<i>Ashtabula</i>),	Hol. Pur. (<i>Ohio & Pa.</i>),	1825	3	7
Weare,	New Hampshire,	1812	6	16

* Now Extinct.

† Been Re-organized.

‡ These abbreviations in Italics indicate the Yearly Meeting to which they now belong.

MINISTERS

ORDAINED PRIOR TO 1830.

NAMES.	BIRTH.	ORDAINED.	FIELD OF LABOR.	DIED.
Abbott William,	Livermore, Me.	1793	Me.	
Ainsworth Ephraim,		1802	Vt.	
Albee Isaac,			Me.	
Alden Simeon,		1829	Can. East	
Aldrich Adon,		182-	N. Y.	
Allen Ebenezer,		1828	Me.	
Allen Jonas,	Royalston, Mass.,	1778	Vt., O.	
Allen Reuben,	Gilmanton, N. H.	1795	Vt., R. I.	
Andrus A. C.,	Bankhamstead, Ct.	1802	N. Y., III.	
Anthony Abram,		182-	Me.	
*Applebee Samuel,		1805	Me., N. H.	
Babcock Wm. S.,		1764	Vt., N. H.	1821
Bailey John M.,	Woolwich, Me.	1764	Me.	1857
*Ballard Jeremiah,		1798	N. H., Vt.	
Banghart Andrew,		1821	Ca. West	
Barnes ——,		1819	N. Y.	
Bartlett Flavel,	Plymouth, Mass.	1792	Me.	
Bartlett Willard,	N. Brookfield, Mass.	1783	Vt., C. E.	1855
Batchelder Daniel,		1799	Vt.	
Bean Benaiah	Salisbury, N. H.	1793	N. H.	1856
Bean David,		1808	N. H.	1843
Bean Moses,		1810	N. H.	
Bell Thomas,		1811	N. H.	
Berry Nathaniel,	Strafford, N. H.	1789	N. H.	
Bickford Stephen,		1816	N. H.	
Bignall James,	Pittstown, N. Y.	1799	1828 N. Y., Mich.	
Blaisdell David,,		1777	1812 Me., N. H.	1842
Blaisdell Edward,	Lebanon, Me.	1784	1827 Me.	1859
Blaisdell John,	Lebanon, Me.	1757	1799 Me., N. H.	1823
Blake Dudley,		1789	1828 Me.	1833
Blake Israel,		1765	1800 N. H.,	1839
Blakely Benoni,		182-	182- N. Y.	
*Boody Joseph,	Barrington, N. H.	1752	1785 N. H., Vt.	1824
*Boody Joseph, Jr.,	New Durham, N. H.	1773	1799 N. H., Vt.	
Borden John,		182-	Pa., N. Y.	
Boston Shubael,		1789	1826 Vt., Me.	1841
Bowles Charles,	Boston, Mass.	1761	1817 Vt., N. Y.	1843
Bowles Nathaniel,	Richmond, N. H.	1788	1815 Vt., N. H.	
Boyd David,	So. Berwick, Me.	1781	1821 Me.	1855
Bradford E. W.,		1827	1824 N. Y., O.	1829
Bradford Samuel,		1822	N. S.	
Brady Thomas,	Ireland.	1797	182- N. Y.	
Braman Jesse,			O.	1836
Branch Harry,			181- Me.	
*Briggs Jesse,			1821 Me.	
Bridges Abiezer,		1788	182- R. I.	1860
Brown Allen,			1805 Me.	1838
Brown Ebenezer,				

* Left the denomination.

Brown Jonathan,	Phipsburg, Me.	1772	1818	Me.	1850
Brown Joab,		182-		Me.	
*Brown James E.,		1822		O.	1830
Brown Nathaniel,	Strafford, Vt.	1765	1802	Vt., N. Y.	1841
Bruce Heman,		182-		N. Y.	
Bugbee Abel,		1777	1818	Vt.	1861
Burbank Samuel,	Brentwood, N. H.	1792	1816	Me.	1845
Burlingame M. W.	Gloucester, R. I.	1805	1829	R. I., N. H., Me.	
Bullock Christopher,	Scituate, R. I.	1761	1808	N. H., Me.	1825
*Bullock Jer.,	R. I.		1811	Me.	
Burnham Asa,	Nottingham, N. H.	1789	1819	N. H., Me.	1852
Burnham Jesse,			1808	Me.	
Burr D. C.,				Me.	
Burton William,			1814	N. Y.	
Buzzell Aaron,	Barrington, N. H.	1764	1798	N. H., Vt.	1854
Buzzell H. D.,	Alton, N. H.	1777	1803	N. H.	1858
Buzzell John,	Barrington, N. H.	1766	1792	N. H., Me.	
Buzzell William,	Middleton, N. H.		1806	N. H.	1841
Canaan John,	England.	1789		Eng., N. H., O.	1848
Capron J.,			181-	Vt.	
Carey Richard M.,	Williamsburg, Mass.	1794	1820	N. Y., Wis.	
Carlton F. C.		182-		N. Y., O.	
Carter J. S.		181-		Vt.	
*Cass Wm. D.,			1820	N. H.	
Caverly John,	Strafford, N. H.	1789	1827	N. H.	
Caverno Arthur	Strafford, "	1801	1823	N. H., Me.	
Chandler Hubbard,	Wilton, Me.		1822	Me.	
Chappel Daniel,			180-	Vt.	
Chase Daniel,	Stratham, N. H.	1770	180-	N. H., Pa., N. Y.	1850
*Chase Ebenezer		1785	1810	N. H.	
Chase Levi,			1828	R. I.	
Chatterton Benj.,	Aeworth, "	1778	1828	Vt.	1855
Cheney Martin,	Dover, Mass.	1792	1825	R. I.	1852
*Cheney Moses,			1809	N. II.	
Cheney Rufus,	Antrim, N. H.	1780	1810	Vt., N. Y., O., Wis.	
Clark Frederick,		181-		Vt.	
Clark Mahew,	Wakefield, N. H.	1788	1818	N. H.	1858
Clark Peter,	Gilmanton "	1781	1810	N. H.	
Clark Sylvanus,			182-	Me.	
Clay Jonathan,	Buxton, Me.	1775	1815	Me.	1849
Cobb Wm. G.,	Otisfield, Me.	1779	1824	Me.	1850
Colby John,	Sandwich, N. H.	1787	1809	Itinerant,	1817
Colcord Wilson,	New Market, N. H.	1775	1824	Me.	1846
Cole Samuel,	Salem, N. H.	1781	1827	N. H.	1850
*Colley James,			1820	Me.	
*Collins Elisha,			1821	N. Y., O.	
Colver S. P.,		181-		N. Y.	
Cook Gideon,			1826	Me.	
Coon Ross,	R. I.		1804	N. H.	
Copp Roger,	Lebanon, Me.	1782	1822	Me.	1860
*Cowing David,			1826	N. H.	
Cox Simon,		1800	182-	Me.	1851
Crapsey Jacob,		1767	1823	N. Y.	1832
Craw I-rael,			1810	N. Y.	
Cross David,			182-	N. H.	
Crowell Thomas,			182-	N. S.	
Cunningham Tim'y,		1756	1804	Me.,	1836
Curtis Silas,	Auburn, Me.	1804	1827	Me., N. H., Mass.	
Dana Simeon,	Lebanon, N. H.	1776	1802	N. H.	1853
Dana William,	Lebanon, N. H.		1804	N. H.	
Daniels Amos,			182-	N. Y.	
Darling J. W.,	Burrilville, R. I.	1800	1824	R. I., N. Y.	
Davidson Wm. M.			1822	Vt., Mass.	
Davis James,			1828	Me.	
Davis Joseph,	Madbury, N. H.	1792	1824	N. H.	1843
Dean Zebulon,			1813	N. Y.	1831
Delling Manoah,			182-	N. Y.	
Dennett Samuel,			1829	Vt.	
*Dickey Robert,			1814	Vt., N. H.	
Dike Orange,			1829	Vt.	
Dodge Asa,			182-	N. Y., Pa.	

Dodge Edward E.,	N. H.	1794	1821	Pa., N. Y.	1837
Dodge William,	Newbury, N. H.	1781	1809	N. H.	1859
Draper Alanson,	Dover, N. Y.	1789	1826	N. Y.	
Dudley David,	Montvernon, Me.	1791	1817	O.	
Dudley Moses,	Me.	1778	1809	Me., O.	1842
Dudley John			182-	O.	
Dudley Thomas,		1783	181-	Me.	1860
Dyer Joseph,	Boston, Mass.	1774	1810	Me.	1859
Dyer Samuel B.,	New Market, N. H.	1779	1804	N. H.	1846
Easterbrooks —,			182-	N. Y., Pa.	
Elkins Daniel,	Lee, N. H.	1760	1804	N. H.	1845
Elliott Adam,			1804	Me.	1813
Elliott Ezekiel,			1808	Me.	
Elliott James,			1810	Me.	181-
Elliott Nathaniel,				Me.	181-
Ellis —,				N. Y.	1828
Emerson Wm.,	Boothbay, Me.	1777	1810	Me.	1850
Emory James,	Gorham, Me.	1795	1823	Me., N. H.	1844
Emory Richard,			182-	Me.	
Emory Simon,			182-	Me.	
Ewer Nathaniel,			1825	Vt., C. E.	
Fairfield Smith,	R. I.		1827	R. I., Me., N. H.	
*Farewell Josiah			1817	Me.	
Farley John,	N. H.	1777		N. Y.	1858
Farnham John,			1826	Me.	
Fay Edward,	Plainfield, Mass.	1783	1826	Vt.	1860
Files Allen,	Gorham, Me.	1791	1819	Me.	
Fisk David,	Tewksbury, Mass.	1772	1810	N. H.	1834
Flanders Thomas,	Alton, N. H.		1825	N. H., Me.	1839
Fly James,			1822	Me.	
*Folsom Abraham,			1816	N. Y.	
Folsom Jeremiah,	Gilmanton, N. H.	1781	1812	N. Y.	1823
Folsom Peter,				Vt.	1832
*Foss A. T.,			1827	N. H., Me.	
Foss Joseph,	Lee, N. H.	1765		Me.	1852
Foster John,	Tewksbury, Mass.	1781	1813	Me.	
Fowler B. J.	Mehegan, Ct.,	1775	1819	N. Y., Wis.	1848
Fowler Josiah,	Thetford, Vt.	1794	1818	N. Y., Pa.	
Frost Winthrop,			182-	Me.	
Gardiner L. G.,	Worthington, Mass.	1798	1825	N. Y.	1861
Getchell Wm.,	Vassalboro', Me.	1793	1826	Me.	
Gibson Stephen,			1807	Mass., N. H.	
Gilbert Truman,	New Marlboro', Ms.	1779	1819	N. Y., C. W.	1850
Gilman Samuel,	Gilmanton, N. H.	1784	1815	Vt., N. Y.	
Gilmore Otis,			182-	O.	
Gilmore Russell,			182-	O.	
Gleason T. R.,			1814	N. Y.	
Glidden Abel,	Alton, N. H.	1774	1810	N. H.	1837
*Goodwin Humphrey,			1807	Me.	
Goodwin Joseph,			1812	Me.	1850
*Gould John,			1817	N. Y., Pa.	
Gowin Joseph,			182-	Me.	
Grant Ephraim,			1805	Me.	
Graves Josiah,	Middleton, Ct.	1775	1811	Ct.	1825
Gray Reuben,			1825	Me.	
Gray William,			1829	N. Y.	
Green Daniel,			1821	R. I.	
*Green J. J.,			181-	O.	
Grinold Thomas,			1826	N. Y., Wis.	
Hackett George,		1781	1816	Vt.	1846
Hall Perley,			1823	Vt.	
Hamblin Ebenezer,			180-	Me.	
Hannibal Eli,			1824	N. Y.	
Harriman David,	Plaistow, N. H.	1788	1817	N. H.	1844
Harris James,	Ct.	1784	1822	C. W.	1858
Hart Burnett,			1821	N. Y.	
Harvey Erastus,	East Haddam, Ct.	1789	1825	Vt.	
Harvey Nathaniel,			1819	Me.	
Haselton Samuel,	Windham, N. H.	1781	1819	N. H., Me., Vt.	
Hatch Aaron,	Me.		1816	Me., O.	

Hathaway Leonard,	Middleboro', Mass.	1802	1826	Me.	
Hathorn Samuel,	Dresden, Me.	1794	1826	Me., Ind., O.	1858
Hazeltine Simeon,			1829	Vt.	
Hedge Barnabas,			1831	Me.	
Hibbard Daniel,		1757	179-	Me.	1827
Hicks Peleg,				Vt.	
Higgins Joseph,	Eastham, Mass.	1776	1811	Me.	
Higgins Yates,			1829	Me., N. B.	
Hill John,		1791	1822	N. H.	1837
Hilliard John,		1785	1826	Vt.	1830
Hinkley J. N.,			1806	N. Y., O., Mich.	1855
Hobbs Henry,		1765	1801	Me.	1848
Hobson Andrew,	Buxton, Me.	1795	1825	Me.	
Holbrook Paul,			1805	Vt.	1824
Howe Solomon,	Hillsboro', N. H.	1786	1819	Vt., N. H.	1859
Huntley Calvin,	Marlow, N. H.	1780	1821	Vt.	1856
Huntley Leland,			1820	Vt.	
Hutchins Elias,	New Portland, Me.	1801	1824	Me., N. H., O.	1859
*Hutchins Samuel,	New Portland, Me.	1790	1810	Me.	
Huckles Thomas,	Lee, N. H.	1795	1828	C. W., Mich.	1853
*Hutchinson Daniel,	Windham, Me.	1780	1802	Me.	1854
Hutchinson Jos. ph.	Danvers, Mass.	1759	1798	Me.	1801
Hutchinson " Jr.,	Windham, Me.	1780	1825	Me.	1840
*Hutchinson Sam'l,	Windham, Me.	1781	1806	Me.	1828
Ingalls Caleb,		1766	1806	N. H., Vt.	1851
Jackson James,			1799	N. H.	1815
Jackson Daniel,	Madison, N. H.	1804	1826	N. H., Me., Ind.	
Jackson Thomas M.,	Madison, N. H.	1801	1824	N. H., Vt.	1828
Jenkins Herman,	Roxbury, Mass.,	1785	1814	N. Y., C. W., Wis.	1855
Johnson Ephraim,	Jefferson, Me.	1786	1822	Me.	1844
Johnson Timothy,	Mar. Vinc., Mass.	1774	1811	Me.	1849
*Jones Abner,	Royalston, Mass.	1772	1802	N. H., Mass.	1841
Jones Allen,			1824	N. Y.	
Jordan Zachariah,	Raymond, Me.	1787	1818	Me.	
*Kenney Jonathan,			181-	N. H.	
Kent David,			1823	N. H.	
Ketchum Nathaniel,			1813	N. Y.	
Kilburn Alanson,	Litchfield, Ct.	1786	1826	Vt., C. E.	1856
Kilborn Marcus,	Ct.		1820	O., Ind.	1837
Kimball John,	Weare, N. H.	1801	1829	N. H.	1860
King Nathaniel,	Hampstead, N. H.	1767	1802	Vt.	1852
Knowles John D.,	Sandwich, N. H.	1776	1811	N. H.	1840
Knowles William,			182-	Me.	
Knowlton Ebenezer,	Pittsfield, N. H.	1782	1805	N. H., Me.	1841
Knowlton David,	Seabrook, N. H.	1741	1795	N. H.	1815
Knowlton, David, Jr.,	Pittsfield, N. H.	1780	1803	N. H.	1807
Lamb George,	Lincolnville, Me.	1788	1813	Me.	1836
Lamb John,	Lincolnville, Me.	1776	1808	Me.	1828
Lathrop S.,			182-	Vt.	
*Leach Henry,			182-	Me.	
Leach Zachariah,	Cape Elizabeth, Me.	1765	1794	Me.	1842
Leonard Abner,			182-	N. H., Mass., Vt.	1832
Leavitt Benjamin,			182-	N. Y., Ind.	
Leavitt Stephen,	New Hampton, N. H.	1794	1827	Vt., N. H.	
*Lennan John,			1821	Me.	
Lewis Lincoln,	Waterville, Me.	1799	1822	Me., N. H.	1858
Lewis Thomas,			1810	Me., N. Y.	1824
Libby Asa,	Scarboro', Me.		1822	Me.	
*Libby Elias,			1828	Me.	
Libby James,			1828	Me.	
Libby Thomas,			1828	Me.	
*Lock Edward,	Rye, N. H.	1742	1780	N. H., Me.	1824
Lock Ward,	Gilmanton, N. H.	1784	1813	Me.	1828
Lord Daniel,	Berwick, Me.	1748	1793	Me., N. H., N. Y.	1825
Lord Gershom,			1799	Me.	
Lord Samuel,	Barnstead, N. H.	1780	1820	Vt.	1849
*Loring H. N.,			1825	R. I.	
Lowe D. P.,	Winchester, Va.	1796	1829	Pa., Ind., Wis.	
Lyon Daniel,		1795	1824	N. Y.	
Magoon Josiah,		1759	1802	N. H.	1841

Marks David,	Shendaken, N. Y.	1805	1826	Itinerated.	1845
Manson, Benj. S.,	Limington, Me.	1802	1825	Me., N. H.	
*Marshall Nath'l,			1804	N. H., Me., Vt.	1811
Martin Richard,	Lee, N. H.	1755	1795	N. H.	1824
Marvel J. W.,	R. I.	1796	181-	N. Y., Ill.	1856
Maynard Benajah,			1802	Vt.	1831
Maxfield Eliphalet,			1808	Vt.	
McCall James,			1828	Pa.	1826
McCorson James,			1787	Me.	1820
McCutcheon James,	Pembroke, N. H.		1828	N. H.	
*McFarland Moses,			1809	Me.	
McGray Asa,	N. Yarmouth, Me.	1780	1814	Me., N. S.	1843
McKinney Thomas,	Georgetown, Me.	1763	1804	Me.	1846
McKoon, Benjamin,	Herkimer Co., N. Y.	1799	1823	N. Y., Mich.	
Mead Allen,	Saratoga, N. Y.	1793	1822	O., Ind.	1849
Meader Henry,			1820	Me., Ind.	
Merrill Asa,	Stratham, N. H.	1783	1827	N. H.	1860
*Merrill Levi W.,			1829	Me.	
*Merrill Nathan,			1787	Me.	
*Miles B. H.,			1817	O.	1832
Miller A. H.,	Columbia, N. Y.	1795	1820	N. Y., O., Ill.	
Miner J. H.,	New Canaan, N. Y.	1795	1829	N. Y., O., Ind.	
Morgan James,		1780	1821	Vt.	1861
Morse Horace,			1826	O.	
Morse Timothy,	Newbury, Mass.	1765	1804	N. H., R. I., Vt.	1832
Montague Samuel,			182-	Mass., Vt.	
Moody David,	Gilmanton, N. H.	1804	1826	N. H.	
Moulton Abial,			1828	C. E.	
Moulton Avery,	Amesbury, Mass.	1770	1806	C. E.	1828
Moxley Thomas,	Stonington, Ct.	1769	1816	Vt.	1846
Mugg John,			182-	O.	
Muxley Nathan,			1827	Vt.	
Nelson Jonathan,	Barnstead, N. H.	1777	1819	Vt.	1843
Newbold Joshua.	Fayette Co., Pa.	1802	1826	Pa., Ind.	
Norris David,		1768	1809	Vt.	1839
Norris Moses,			181-	Vt.	
Norton John,		1792	1820	N. Y., Mich.	1832
Norton Lemuel,	Martha's Vineyard.	1785	1817	Me.	
*Orcutt John,			1818	Vt.	
Osborn John,			180-		
Osgood Joseph,			1818	Me.	
Otis Micajah,	Dover, N. H.	1747	1799	N. H.	1821
Page Benjamin,			1803	Vt.	
Page Christopher,			1829	N. H., C. E.	
Page John,	Wentworth, N. H.	1787	1811	N. H., Me.	1834
Paine William,	Woolwich, Me.	1760	1808	Me.	1846
Palmer Jonathan,			1815	Me.	
Parcher George,	Saco, Me.	1781	1808	Me.	1834
Parker Thomas,			1828	N. Y.	
Park Thomas,			1823	Me.	
*Parmenter Jonas,			1814	N. Y.	
Perkins Paul,		1790	1827	N. H.	1843
Perkins Thomas,	Haverhill, Mass.	1783	1816	N. H.	
Perry Amos,			1825	N. Y.	
Perry Jacob,			1824	N. Y.	
*Perry L. C.			1829	N. H.	
Perry Nathaniel,			1826	Vt.	
*Peters James,			182-	O., Pa.	
Pettengill Dudley,	Sandwich, N. H.	1787	181-	N. H.	1850
Philbrick Peter,			1817	N. H.	
Phinney Clement,	Gorham, Me.	1780	1816	Me.	1855
Pinkham Daniel,	Madbury, N. H.	1779	1813	N. H.	1855
Place Enoch,	Rochester, N. H.	1786	1801	R. I., Vt.	
Place Stephen,	R. I.	1740	1801	N. Y.	
Plover S. P.,			182-	N. Y.	
Pope Ziba,		1777	1822	Vt., N. H., N. B.	1852
Porter Isaac,			182-	Me.	
*Potter Kay,			1819	R. I.	
*Pottle Simeon,	Stratham, N. H.		1799	N. H.	
Powers George W.,			1820	N. H.	

Pownal G. W.,			1820	Vt.	
Pratt Benaiah,	Dartmouth, Mass.	1773	1807	Me.	1846
Purkis John,	England.	1793	1829	Eng., Me.	1838
Purrington H.,	Bath, Me.	1758	1807	Me.	1832
Purrington Nath'l,	Bowdoin, Me.	1787	1818	Me.	
*Putnam Benjamin,			1809	Vt.	
Quimby Daniel,	Weare, N. H.	1773	1816	Vt.	1850
Quinby Joshua,	Kingston, N. H.	1766	1800	N. H.	1844
Quinby Joseph,		1761	1798	N. H.	1825
Ralph Edward,			1804	Vt.	
Randall Benjamin,	New Castle, N. H.	1749	1780	N. H., Me., Vt.	1808
*Rathburn Elisha,			1817	O.	
Reed Ahab,			1825	R. I.	
Remington Cha's,			182-	Ct.	
Reynolds Edward,			1825	N. S.	
*Robbins Samuel,			182-	Me., Mass.	
Robinson Joseph,			1818	Me.	
Robinson Sylvanus,	Vt.	1796	1822	Vt., N. Y.	1834
Robinson W. E.,	Greenfield, Pa.	1786	1826	Pa., N. Y.	1852
Rockwell James,			1829	C. E.	
Rogers Smith,	Bennington, Vt.	1791	1826	N. Y.	
Rollins Andrew,	Topsham, Me.	1799	1828	Me.	1859
Rollins D. M. L.,			1829	Me., O., N. Y.	
*Rollins M. H.,			1805	N. H., Me.	
Rolph Benjamin,			1822	N. Y.	
Rowe Jonathan,	Warner, N. H.	1784	1821	N. H.	
Russell B. A.,	New Rochelle, N. Y.	1801	1828	N. Y., Pa.	
Russell Silas,			182-	Me.	
Saunders William,	Rye, N. H.	1763	1822	N. H.	1834
Savage Edward,	Woolwich, Me.	1766	1801	Me.	1856
Sawtelle Hezekiah,			1803	Me.	
*Sawyer James,			1822	Me.	
Scales Ebenezer,	Nottingham, N. H.	1766	1804	Me.	1855
*Sebastian Alex.,			1823	Ind.	
Shaw Sargent,			1828	Me.	
Shear Abram,	Gilmanton, N. H.	1782	1826	N. Y.	
Shepherd Josiah,	Essex, N. Y.		1808	N. H.	1814
Sherman T. S.,	Ashfield, Mass.	1794	1817	N. Y.	1839
Shurtliff J. M.,			182-	Pa., O., Min.	
Sleeper John,			1817	O.	
*Sleeper Nehemiah,			1821	N. H.	
Smith Dexter,			1802	Vt.	
Smith Robinson,	Del.	1776		Vt.	
Smith Sylvester,	Chelmsford, Mass.	1796	1829	Pa.	1846
Spaulding Joel,			1803	Me., O.	
*Spencer James,			180-	N. H., Vt.	
Stearns Asa,		1781	180-	O.	1851
Stedman Eli,	Tunbridge, Vt.	1778	1802	Vt., O.	1845
Steere Cyrus,	Gloucester, R. I.	1801	1829	R. I., Pa., N. Y.	
Stevens Ephraim,			1808	Me., O.	
Stevens John,	Berwick, Me.	1802	1823	Me.	
Stid John,		1762	1827	N. Y., Pa.	1844
Stilson Cyrus,	Sidney, Me.	1801	1828	Me., N. B.	
Stinchfield Ephraim,	New Gloucester, Me.	1761	1798	Me.	1838
Stone John,			1805	N. H.	
Straight F. W.,			1828	N. Y., C. W., Me.,	
Sturgis Nathaniel,	Gorham, Me.	1774	1821	Me.	1825
Swett David,	Gorham, Me.	1792	1822	Me., N. H., Vt.	
*Swett John,		1799	181-	N. H.	1831
Swain William,	Brentwood, N. H.		1827	N. H.	
Tanner F. B.,	R. I.	1793	1823	N. Y., Wis.	
Tash Robert,			1827	N. H., Me.	
Tasker Ebenezer,		1776	1822	Me.	1831
Thomas Porter,			1824	Vt.	
Thompson Thomas,			182-	Me.	
Thorn Benjamin,	New Gloucester, Me.	1779	1809	Me.	
Thornton Abel,	Johnston, R. I.	1799	1825	R. I., N. Y., Pa..	1827
*Thurston Nathaniel,	Freedom, N. H.	1806	1828	Me., N. H., Mass.	
Tingley Pelatiah,	Attleboro', Mass.	1735	1772	Me., N. H.	1821
*Tobey Zalmon,	Ct.	1792	182-	R. I.	1858

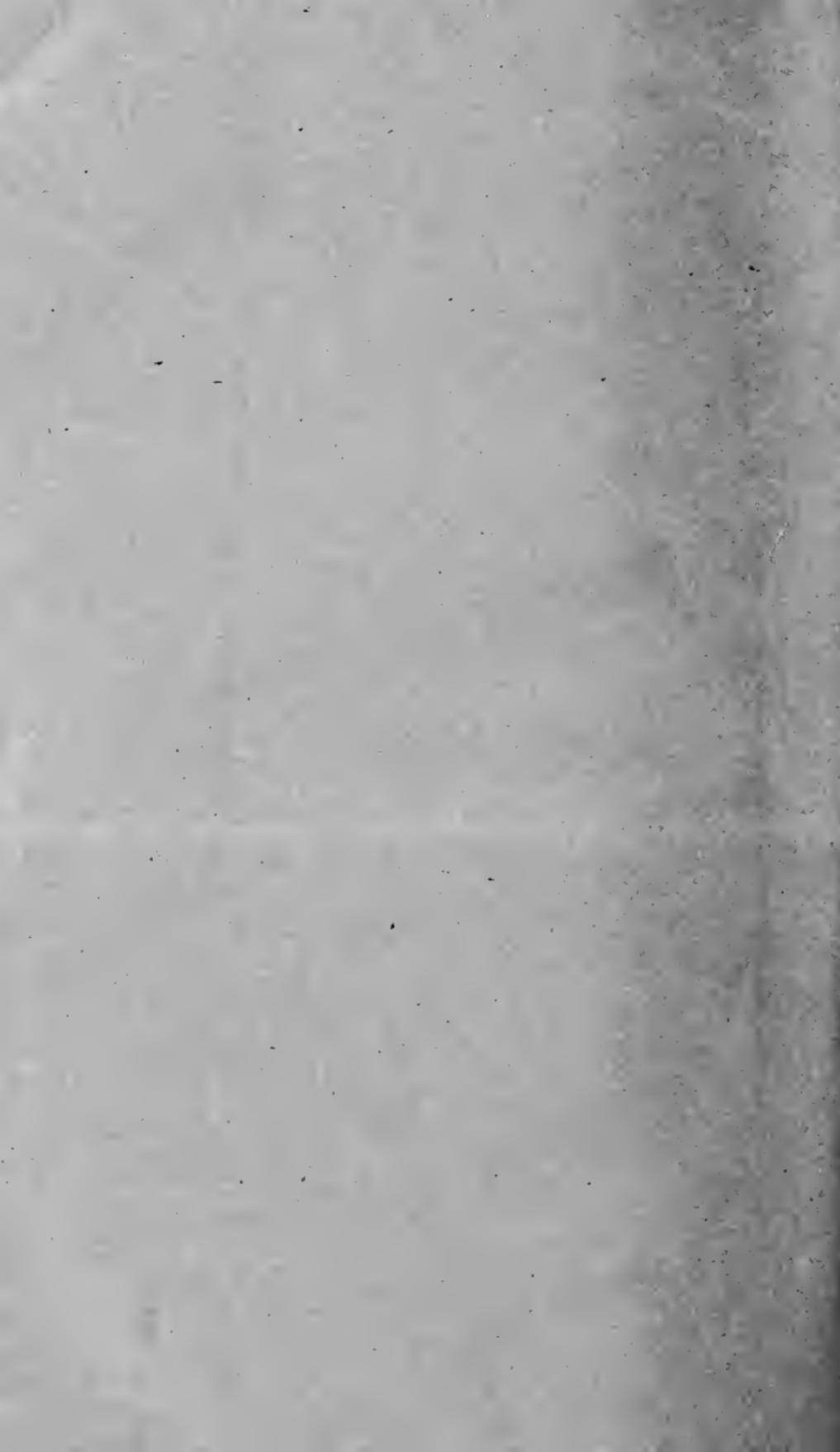
Tollman Benjamin,	Troy, N. H.	1782	1810	Mass., N. H.	
Towne Eli,	Md.	1822	R. I.	1823	
Townsend Isaac,	New Market, N. H.	1756	1792	N. H.	1846
Tracy Christopher,			1808	Me.	
*Tracy Jonathan,			1828	Me.	
Trefethren, John,			1804	Me.	
Tripp Isaac,			182-	Me.	
True John,			182-	Me.	
Tufts Benjamin,	Damariscotta, Me.	1777	1822	Me., O.	1849
Tufts Francis,	Medford, Mass.	1744	1795	Me., O.	1833
Turner, Francis,			182-	N. Y.	
Tuttle James,			181-	Me.	
Walker John,			1827	N. H.	
Wallis Moses,			1815	Vt.	
Ward Jeremiah,				N. H.	
Warren Charles,	Durham, Me.		182-	Me.	1839
Waterman Dexter,	Litchfield, Me.	1807	1828	Me., N. H., Vt.	
*Watson Abijah,			1803	N. H.	
Watson, Elijah,	Nottingham, N. H.	1777	1803	N. H.	1857
Way Russell,		1780	1815	N. Y.	1848
Webber David,			182-	Me.	
Webster Nathaniel,			1801	Me., N. H.	1827
Webster Samuel,			181-	Vt.	1826
Weeks Samuel,	Greenland, N. H.	1746	1780	N. H., Me.	1832
Wentworth J. J.			1829	N. H.	
Wetherbee Josiah,	Ringe, N. H.	1791	1821	Vt., N. H., N. Y.	
Wheeler J.,	Rehoboth, Mass.,	1787	1825	O.	
*Whittaker Jesse,			1829	N. H.	
Whitcomb Samuel,	Lisbon, N. H.	1788	1820	N. Y., Mich.	
White Joseph,	Standish, Me.	1789	1815	Me., R. I.	1837
Whitman William,			182-	O.	
Whitney John,			1785	Me.	
Whitney Reuben,			182-	Me.	1837
Whitney Samuel,		1777	1801	Me.	1859
Whitten S. F.,			1821	Me.	
Wight Philip,	Dublin, N. H.	1793	1826	N. H., Me., N. Y.	1853
*Wilbur, Thomas,			1800	Me.	
Williams Daniel,	Gloucester, R. I.	1790	1822	R. I., Ct.	
Williams James,		1798	1818	Pa.	1851
Williams Samuel,			1805	Me., Pa.	
Williamson Stephen,			1825	Me.	
Wilson Nathaniel,			1805	N. H.	
Winch Joseph,	Mass.	1800	1821	Ind.	1854
Winship Nathaniel,				Me.	
Wire Samuel,	Ct.	1786	1819	N. Y., Pa., O.	
Witham Wm. C.,	Cape Ann, Mass.	1793	1829	Me.	
Woodman Jonathan,	Wheeler, Vt.	1798	1818	Vt., N. H., Mass.	
Woodson William,	Saco, Me.	1792	1823	Me.	
Woodworth Ziba,			1803	Vt.	1827
Wormwood Samuel,			182-	Me.	
Wyatt S. D.,	N. Y.	1796	1827	O.	1842
*Yearnshaw J. M.,	England.		1829	R. I.	
York John,	Middleton, N. H.	1783	1811	Me.	
*Young Daniel,			1808	Me.	
Young Winthrop,	Barrington, N. H.	1753	1796	N. H.	1832











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